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THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LIV

WOODSTOCK COLLEGE

OCTOBER, 1925

FOR CIRCULATION AMONG OURS ONLY

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MINISTERIA SPIRITUALIA

MARYLAND-NEO EBORACENSIS, A DIE 1a JUL. 1924 AD DIEM 1am JUL. 1925

DOMILICIA	Baptizati	Conversi	Confessiones	Commun.	Matrimon. Benedic.	Matrimon. Revalid	Extrem. Unction.	Catecheses	Parati ad 1 Comm.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.
Baltimore—College	....	....	9046	6954	....	....	6	....	....	....	151	70	....	6
High School and Church	133	30	69267	74000	34	17	175	160	49	20	589	106	....	6
Boston—College	28	2	43643	67500	6	1	61	234	1	1	1067	203	3	17
Church and High School	363	32	123916	139938	1	2	2795	138	65	21	855	175	....	6
St. Mary's	53	29	154555	108000	22	3	141	140	230	25	470	37	....	2
Holy Trinity	90	13	45266	78600	30	3	80	403	64	....	243	44	....	1
Bowie	86	9	6523	8335	23	1	33	25	....	....	170	30	....	....
Brooklyn—Church and High School	292	35	69000	99800	39	1	2137	100	220	175	475	92	....	3
Buffalo—Canisius College	11	6	16952	88040	....	....	186	62	30	....	499	139	....	4
Canisius High School & Church.	65	36	134068	138600	30	10	47	590	62	....	458	75	....	7
St. Ann's	181	21	65937	108000	62	9	99	1823	143	393	395	112	....	8
Chaplains—Blackwell's, Randall's, Ward's Islands, Long Island Hospital, Woodhaven, N. Y.	361	68	37115	88690	3	9	3151	1264	145	38	470	49	....	2
Chaptico	232	3	28004	27670	19	....	84	194	115	....	450	15	....	....
Fort Wadsworth—Mt. Manresa	1	1	13300	6300	3	....	....	....	....	....	53	38	2	4
Georgetown College	48	9	35996	106233	1	3	80	....	12	16	515	121	1	24
Georgetown Preparatory School	....	....	4100	2000	....	....	....	50	2	....	110	15	....	4
Georgetown—Holy Trinity	134	15	18668	60157	23	11	70	40	150	16	250	20	....	2
Jamaica Mission	2420	613	111318	272618	171	15	574	873	1180	1154	1269	935	....	5
Jersey City—Church and College	66	28	89067	81000	72	6	40	52	350	286	693	60	....	10

MINISTERIA SPIRITUALIA—Continued

DOMICILIA	Baptizati	Conversi	Confess.	Commun.	Matrim. Benedic.	Matrim. Revalid.	Extreme. Unction.	Catecheses	Parati ad 1am Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.
Keyser Island	....	....	132	543	....	....	....	....	....	....	15	8	....	....
Leonardtown	110	3	20700	22010	18	2	52	102	80	....	293	68	....	....
Missionaries	101	99	144167	456021	....	65	3	744	48	73	3193	1185	5	1
New York—St. Francis Xavier's Church and High School	138	24	220000	142000	82	9	344	120	190	265	950	125	....	12
Fordham	2	2	26527	91868	6	....	30	90	....	....	800	100	2	14
St. Ignatius' Church and High Schools	262	14	115915	326350	208	11	201	502	316	362	780	159	11	20
"America"	....	....	2000	6500	2	....	....	....	....	....	74	17	....	4
Kohlmann Hall	....	....	2348	6340	....	....	5	8	....	....	209	81	1	2
Church of the Nativity	310	4	24000	44000	116	....	100	300	310	285	400	200	....	3
Philadelphia—Church and College	182	66	198176	384160	49	12	466	658	139	68	974	314	3	8
St. Joseph's Church	124	77	82000	58000	31	8	48	151	71	....	573	115	....	1
Poughkeepsie—St. Andrew's	247	18	66935	184165	8	12	2297	490	30	6	639	296	4	15
Ridge, Maryland	75	6	6970	9240	18	1	28	407	76	....	306	138	....	....
St. Thomas', Maryland	14	9	9500	10000	13	....	41	150	129	....	254	50	....	....
Stockbridge, Mass.—Shadowbrook	....	....	5215	39900	....	....	9	64	1	....	320	13	....	3
Washington—Church and High School	133	38	65175	106000	57	....	160	105	51	25	505	74	....	2
Weston, Mass.—Fairview	1	....	10051	20100	1	....	1	....	....	....	107	27	....	8
Woodstock, Maryland	40	3	57827	52657	15	2	43	102	17	....	570	208	5	21
Worcester, Mass	15	....	26805	77150	3	....	30	199	4	....	323	130	2	12
	6318	1313	2160184	3601539	1166	213	13617	10340	4280	3229	20467	5775	44	287

DOMICILIA	Exerc. Spir. Laici	Exerc. Spir. Priv.	Novenae	Tridua	Visit. Nosoc	Visit. Carcer	Visit. Infirm.	Sodalitates	Sodales	Foedus.	Foedus SS. Cordis	SS. Coris	Pueri. in Schol. paroch.	Puell. in Schol. paroch.
Baltimore—College	2	....	....	5	3	50	....	72	1	95	110	....	....	....
High School and Church	7	....	5	18	7	106	250	17727	4	813	3925	....	....	65
Boston—College	21	1	....	5	9	62	4	13	5	165	1000	....	....	....
Church and High School	4	....	2	4	9	3366	....	131	15	2884	12985	....	....	300
St. Mary's	1	....	1	8	....	408	80	130	4	1037	3000	351	441	650
Holy Trinity	....	....	....	9	....	58	....	632	4	1325	1200	235	287	....
Bowie	....	....	....	3	1	....	....	45	3	100	410	....	....	289
Brooklyn—Church and High School	3	....	....	10	....	3434	....	670	7	1075	14000	....	....	250
Buffalo—Canisius College	3	....	....	....	11	115	....	31	2	183	370	....	....	....
Canisius High School & Church.	7	....	....	2	6	73	53	670	7	741	3477	135	121	50
St. Ann's	3	....	11	5	3	52	....	683	6	1482	1200	518	532	....
Chaplains—Blackwell's, Randall's, Ward's Islands, Long Island Hospital, Woodhaven, N. Y.	....	....	....	8	7	3207	118	1165	4	445	420	....	....	478
Chaptico	....	....	....	6	....	16	....	400	8	523	340	32	52	405
Fort Wadsworth—Mt. Manresa	63	....	....	2	2	....	....	....	1	40	....	....	....	....
Georgetown College	8	....	....	1	4	464	101	375	6	735	200	....	....	....
Georgetown Preparatory School	1	....	....	2	5	....	....	....	1	60	90	....	....	....
Georgetown—Holy Trinity	....	....	....	4	3	150	2	310	4	300	3000	275	375	60
Jamaica Mission	5	3	6	18	5	784	217	2302	30	3137	3383	1934	1666	2227
Jersey City—Church and College	3	....	....	20	3	150	30	350	8	1729	2800	320	310	185
Keyser Island	....	....	....	....	....	....	....	5	...	....	....	....	....	....
Leonardtown	....	1	....	....	....	50	....	....	4	460	280	90	87	145
Missionaries	8	....	130	5	17	4	....	10	...	....	....	....	....	....

MINISTERIA SPIRITUALIA—Continued

MARYLAND-NEO EBORACENSIS, A DIE 1a JUL. 1924 AD DIEM 1am JUL. 1925—Continued

DOMICIALIA	Exerc. Spir. Laicis	Exerc. Spir. priv.	Novenae	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Foedus	Foedus SS. Cordis	Duell. in schol. paroch.	Duell. in schol. paroch.	Schol. Domin.
New York—St. Francis Xavier's Church and High School	20	....	....	4	4	804	....	1320	5	1950	3000	440	452	60
Fordham	12	....	....	3	5	40	65	30	12	500	500	....	....	....
St. Ignatius' Church and High Schools	7	....	1	13	22	183	150	1858	10	1905	2500	400	450	345
"America"	4	....	....	....	3	70	....	....	...	....	....	....	....	....
Kohlmann Hall	4	....	1	4	6	32	....	8	...	....	....	....	....	....
Church of the Nativity	1	....	1	6	3	100	....	200	2	600	300	....	....	1490
Philadelphia—Church and College	11	1	....	10	8	1359	....	1378	12	4272	5940	485	480	985
St. Joseph's Church	2	....	3	15	5	223	....	139	1	865	1500	170	190	360
Poughkeepsie—St. Andrew's	36	30	33	5	12	992	108	965	...	....	....	....	....	30
Ridge, Maryland	1	....	....	2	2	4	....	116	7	256	555	107	156	213
St. Thomas', Maryland	....	....	....	2	1	....	3	....	...	....	500	....	....	488
Stockbridge, Mass.—Shadowbrook	11	....	....	....	3	20	....	....	...	....	....	....	....	....
Washington—Church and High School	2	1	....	8	5	155	11	167	4	440	3100	350	506	40
Weston, Mass.—Fairview	7	....	....	2	....	....	....	15	...	....	....	....	....	....
Woodstock, Maryland	7	3	....	3	2	5	....	44	4	116	115	....	....	79
Worcester, Mass.	11	....	....	1	3	249	....	356	2	310	200	....	....	....
	283	40	194	214	186	16785	1192	32327	183	28543	70400	5842	6105	9104

THE
WOODSTOCK LETTERS

VOL. LIV, No. 1

THE COSMOLOGICAL CONGRESS IN ROME
October 1-9, 1924

I have been asked to give a report on the cosmological congress recently held in Rome; this is not as easy as might be thought, but I will endeavor to give as orderly and as clear an account of this intellectual venture as I can. To proceed historically, I will first give an indication of the preparation made for the congress, then the method of procedure adopted for the meetings, next my personal impressions and recollections of the views expressed and the intellectual tendencies manifested during the congress, and finally, some account of the results arrived at or hoped for by the delegates.

On January 1st of this year, 1924, Father Aloysius Gatterer, S. J., Professor of Cosmology, Advanced Physics and Chemistry at the Philosophical Institute of the University of Innsbruck, Austria, sent out a circular letter stating that, by order of Very Reverend Father General, there would be held sometime during the year a scientific congress to be attended by Fathers of the Society, who are skilled in natural philosophy and the natural sciences; the task of preparing the congress was given by Very Reverend Father General to Father Gatterer. A list of problems relating to cosmology and the natural sciences, the details of which will appear from this report, was drawn up and included in the circular letter. The recipients of the letter were asked to give their opinion of this list of agenda, to suggest any c h a n g e s or improvements which seemed important, or to transmit another programme if they thought that advisable. They were also asked to choose from among the various problems suggested some one topic which they would be prepared to treat of ex-professo in the congress. Finally they were asked to indicate what was in their judg-

ment the manner of preparation best adapted to secure the success of the meeting.

It may be noted that in this letter no formal indication was given as to the precise aim or purpose of the congress, other than the discussion of cosmological questions by a body of Jesuits, consisting of men devoted to and skilled in natural philosophy and the natural sciences. From a perusal, however, of the topics of discussion and the problems proposed in the tentative programme, some light was thrown on this point. The programme included eight main divisions as follows:

1. The critical or logical foundation of Cosmology.
2. The quantity of bodies.
3. The efficient activity of bodies.
4. The laws of nature and miracles.
5. Final activity in bodies.
6. The constitution of bodies.
7. The universe as a whole.
8. The origin and evolution of organisms.

These headings, as they stand, indicate that the intention was to cover almost every important topic included in the purview of the cosmologist, but do not add much light on the specific aim of the congress. When, however, we read the particular problems mentioned in the sub-divisions, as, for example, the following: "In view of the present state of scientific knowledge what are we to judge of so-called Natural and Critical Realism, and in particular can we still reasonably hold that the sensibilia propria exist formally in the objects of perception?" or, again: "a) The concept of the laws of nature according to present-day natural science. b) Modern difficulties against true necessity of these laws based on the theory of probability, etc. . ." It seems to become fairly clear that the aim of the congress would be to consider our traditional cosmological teaching in the light of the results of modern scientific investigations, and to secure, if possible, a more complete accord between the two departments of research, namely, experimental and metaphysical. This, at least, was my own conclusion as to the aim of the congress, and this opinion was shared by others to whom I spoke about the matter.

However that may be, the replies received by Father Gatterer to his circular letter indicated for the most

part that the plan proposed was satisfactory and adequate, and in a second letter he outlined the method agreed upon for the preparation of the congress. This preparation consisted in having each of the delegates, who would promise to treat of one of the subjects proposed in the programme, write a paper on his particular topic; this paper was called a "Relatio," and was to be sent as soon as possible to Father Gatterer, who would have it printed; for each paper thus submitted there would be appointed from among the delegate a "Correlator," whose duty it would be to read the paper carefully and to prepare a short criticism of it, to supplement it by a brief exposition of any point of importance which he considered as inadequately treated by the author, and to send this "Correlatio" or "Recensio" to Father Gatterer that it also might be printed. All the papers and the criticisms would then be sent to each of the prospective members of the congress sufficiently early to allow of their being read before the opening of the congress. Finally each author was to prepare a synopsis of his paper in which the main points would be set forth briefly and clearly in such form as to enable the author to present the gist of his thesis or dissertation within the space of about twenty-five minutes. All the manuscripts were to be in Latin, which was to be the sole official language of the congress.

This plan was executed with very fair completeness, and the bulk of the papers and criticisms had been printed and mailed to all the delegates, as far as they were then known, early in August. The date fixed for the opening of the Congress was October 1st, and the meetings were to be held in the Collegio Germanico, the meeting place of the last General Congregation of the Society. The number of delegates was limited, at least as far as the more distant Provinces were concerned, to two members from each Province. There are 34 Provinces in the Society (including among these the three Vice-Provinces of Upper Canada, Czechoslovakia and Jugoslavia); but not all the Provinces sent delegates, and the total number present as official delegates was about 45. There were two from the Maryland-New York Province (Fathers Gipprich and Phillips), and two from the Province of Missouri (Fathers Gruender and R. C. McCarthy),

but none from the other Provinces of the American Assistancy. Besides the official delegates a number of other Jesuits, who were in Rome, attended some or all of the meetings, so that the number present generally ran to about fifty.

Most of the delegates had arrived on or before September 30th, and on the evening of that day a preliminary meeting was held for the election of a permanent secretary and for the determination of the method of procedure. Rev. Father J. Filograssi, Provincial of the Province of Rome, who had been appointed as Chairman of the congress by Very Reverend Father General, presided at the meetings of the congress with great tact and affability. Father Gatterer was unanimously elected as Secretary, and his untiring and efficient labors in organizing the congress were recalled with expressions of approval and gratitude by the assembled delegates.

The following order of procedure was agreed upon: There were to be two sessions each day, the first beginning at 8.30 A. M. and lasting three hours with an intermission of about 10 minutes near the middle of the session, and the second in the afternoon from 5 o'clock until quarter past 7 o'clock. At the morning session three papers were to be read, each one being followed immediately by the report or criticism of the correlator. When the three papers and their criticisms were concluded, the papers were submitted in order to general discussion by the members of the congress. In the afternoon two papers were to be presented and discussed in a similar manner. It was also agreed that each member should not exceed 20 minutes in the presentation of his paper, that the criticism should not last longer than 10 minutes, and that the individual members should be allowed five minutes for their remarks; the author of the paper would be allowed, at the end of the discussion, as much time as necessary to answer the objections and criticisms made against him, and to clear up, as far as possible, what the discussion indicated as being still obscure. There were on the programme 34 papers for presentation, which meant that seven full days would be required to complete them; in fact, it was found extremely difficult to secure the exact observance of these time limits, and in the end it was found neces-

sary to extend the sessions one more day, making eight days of five hours to five and a half hours of disputations with Sunday excluded. It was the common opinion that the matter included in the programme was too extensive, and that in any future endeavor of this kind either the sessions should be extended over a greater number of days, or, what would be better, the matter should be limited to a narrower field.

The real work of the congress began the next morning, October 1st. Father Filograssi stated that it was Very Reverend Father General's desire that the greatest possible fruit might be derived from the meeting by the mutual contact of members from all parts of the Society, and by the interchange and discussion of views and opinions. He added that all should feel free to discuss the various opinions and doctrines proposed with due regard, however, for the opinions of others, according to the well known dictum: "In dubiis libertas sed in omnibus et super omnia charitas." And I may add here that one of the outstanding impressions left on my mind was the great variety and the frequent opposition of opinions on many questions combined with a very real and manifest union of spirit which joined the members together in an intense and earnest endeavor that the truth should appear and prevail.

A telegram of salutation was sent in the name of the assembled delegates to Very Reverend Father General, who was in Spain, and a reply bearing his blessing and good wishes for the success of the congress was received in return. Very Reverend Father General himself did not arrive in Rome until some days after the close of the meetings.

The tentative programme outlined above was followed in general, but with certain modifications. The first paper presented was that of Father Th. Wulf, of Valkenburg, Holland, on the "Relation Between the Experimental Sciences and Natural philosophy"; the main points of this paper were; 1st, that the experimental sciences and natural philosophy have the same material object, namely, the material universe; 2nd, that, notwithstanding the contrary opinion of certain scientists and philosophers, both have the same end in view; namely, both natural philosophy and the ex-

perimental sciences seek to arrive at a knowledge of the ultimate intrinsic causes of material things and of their activities; 3rd, that the two sciences differ, mainly, if not solely, in their methods, philosophy using chiefly speculation, based, of course, on observation, and reaching its end more rapidly and in a more general way, whilst experimental science uses not only observation, but extensive and minute experimentation, and arrives at its end more slowly and laboriously, but on the whole more surely; 4th, that philosophy tends to degenerate, as it did in the fourteenth and the eighteenth centuries, when it indulges in too exclusive speculation and neglects the facts of observation and experimentation, or fails to compare its conclusions with the duly established results secured by the efforts of the scientists; experimental science, on the other hand, fails of attaining its true end and of satisfying the human mind when it concentrates too exclusively on the accidental properties and the mere external activities of bodies and neglects those ulterior questions which deal with the principle of causality in the material universe, the nature of local motion, of time and space, and so on. Hence, a constant and intimate connection and co-operation of the two sciences must be maintained so as to avoid the danger of shipwreck to both; 5th, that the promotion of this connection between natural philosophy and experimental science, and of this co-operation between the philosophers and the scientists of the Society, seems to be the true end of this congress.

In the discussion which followed this paper and in the remarks made in connection with several other papers, it became clear that some few members of the congress dissented rather radically from the views expressed by Father Wulf as to the philosophical importance of the experimental sciences and considered that "experientia vulgaris" or ordinary intelligent, but non-technical observation of the events of nature, is quite sufficient for the philosopher as a basis for his building up his metaphysical structure, and giving an ultimate rational interpretation of the material universe and its activities.

In view of the diversity of opinion which began to manifest itself from the very beginning, the question was raised of the advisability of submitting the va-

rious points at issue to a vote of the assembly; after some discussion, it was decided that as the assembly had no legislative or directive power, nor even advisory power, it would be better to simply submit the papers to discussion without any vote or corporate expression of opinion on doctrinal points. As a consequence of this decision, it is not possible to say definitely and categorically what view was held by the assembled Fathers on any particular doctrine; I can only give my personal impression based on 1) the papers as printed or as read during the congress; 2) on the remarks of the appointed critics; 3) on the trend of the general discussion following the papers; 4) on private conversations held during the recess between sessions and during times of recreation, and 5) (to some slight extent) on the more or less vaguely expressed agreement or disagreement of the "audience" with the various speakers. Hence, my answer to the question: "What did the congress hold concerning this or that doctrine?" must be considered as purely personal, and perhaps, inaccurate, for the reasons just explained.

Returning now to the relation between the experimental sciences and natural philosophy, it is my impression that at least at the close of the congress the almost unanimous opinion of the delegates was in agreement with the general thesis of Father Wulf, namely, that it is most desirable and even necessary that these two departments of knowledge should be developed in strict harmony with each other, and that there should be, therefore, the greatest possible cooperation between our teachers of philosophy and our teachers of experimental science.

After this introductory paper the criteriological question was taken up and Father Dionysius Dominguez, of Comillas, Spain, read a paper, "De nonnullarum qualitatum secundariarum objectivitate formali," whilst Father Henry Gauthier, Professor of Physics at the Scholasticate of St. Louis, Isle of Jersey, treated, "De efficientia corporum ut est fundamentum cognitionis adaequatae mundi sensibilis." These papers lead to a rather spirited discussion on the long-standing dispute as to whether color, sound, and so forth, are formally in the objects of perception or only causally in them and formally in the percipient. In this discussion Father Hubert Gruender, of St. Louis

University, St. Louis, Missouri, whose published work on this point was cited and rejected by Father Dominguez, took an active part. The question remained undecided, but it seemed to me that the discussion brought out forcibly the entire inadequacy of any purely mechanistic explanation of the properties and activities of external bodies.

The next topic on the list was the continuum, under which heading there were five papers; two of these treated of the mathematical aspects of the subject and dealt with transfinite numbers and of irrationals in connection with the so-called arithmetical continuum. It may be of interest to record that one of the members of the congress made a motion that as the programme was very full, and that as these two papers were only remotely connected with cosmology and, moreover, of such a technical nature as to make it difficult for anyone but a mathematician to understand them, they should be dropped; this motion was not agreed to, but the two papers (on Transfinites by Mr. Fred. Sohon and Father Phillips, and On Irrationals by Mr. A. D. Steele) were postponed and presented in a later session. The other three papers dealt directly with the physical continuum: Father Ignatius Puig, of Sarria, Barcelona, treated "De discontinuitate et unitate materiae"; Father Nicholas Monaco, of the Gregorian University, discussed the question "Quodnam continuum agnoscendum est in corpore quod est unum per se?" and Father Peter Hoenen, formerly Rector and Professor of our Scholasticate in Oudenbosch, Holland, and now a member of the faculty of the Gregorian University, expounded "Quaestiones quaedam de continuo." In connection with these papers a good deal of discussion took place as to whether a simple form could inform a discontinuous body; opinions seemed to me about equally divided, some affirming, others denying, whilst a certain number agreed with the opinion of Father Monaco, who held that a strict physical continuity was not required, but that a "continuum naturale ad sensum quod tamen sit vera colligatio partium" is necessary and sufficient. The most striking point of Father Hoenen's paper was his exposition of the thesis that natural crystals are probably continuous despite the arguments advanced by the physicists in proof of the generally accepted doctrine

that in crystals we have a discrete reticular structure of matter. Father Hoenen claimed that the admission of a continuous and locally periodic variation in density in the crystal substance was sufficient to account for all the observed facts including the X-ray spectra produced by crystals and other phenomena. Hence, he concluded that the established physical laws and the physical theories deduced from all the known facts, when critically examined, do not in any way necessitate the admission of physical discontinuity in crystals; and if from other sources, say from philosophical reasons, we are led to conclude that crystals are continuous bodies, physical science cannot invalidate such a conclusion.

This method of argument or defense was the occasion of certain remarks concerning the proper relations that should hold between science and philosophy. Catholic philosophers, it was said, seem to be opposed to the advances made by science, and are put in a false position by their too great zeal in defending traditional philosophic views, and in rejecting as false or dangerous every advance in physical science which is in disagreement with these views, even though these views are unessential and only probable. Did not Catholic philosophers reject, for example, the Copernican theory and say that the geocentric theory was in possession and should not be displaced by the new hypothesis, which, after all, was only probable? "Prove to us," said these philosophers, "that the Copernican theory is certain, and we will accept it; as long as it is only probable we will reject it, because it does not agree with the traditional view; it is anti-Aristotelean." This attitude towards new scientific hypothesis, the critic claimed, tended to set up an enmity between science and Christian philosophy, and, often at least, put philosophy in the unenviable position of being obliged in the end to yield to the new theories and tacitly admit that it had opposed, or at least had been disaffected, towards the truth. Would it not be much better for philosophers to welcome sympathetically, even if they did not feel obliged to adopt such new physical theories, as soon as they were shown to be solidly probable; and this even in the case where such theories contained implications contrary to some equally probable cosmological or

other philosophical doctrines of the schools? Some members regretted, perhaps even resented, these remarks, and their author deemed it necessary to state in a later session that he had been somewhat misunderstood, and that from the particular instances he had cited generalizations had been drawn which he had not intended; he did not intend to state that scholastic philosophers as a body were opposed to science, but that some scholastic philosophers bore such an attitude towards scientific achievements as to make scientists rightly or wrongly suspicious of and opposed to the traditional philosophy of the Christian schools.

Space and time next occupied the attention of the delegates; but the papers, five in number, on these subjects were all written with express relation to the modern concepts introduced by mathematical and scientific workers, and this section of the programme was entitled, "De Theoria Relativitatis." The first paper was by Father Michael Egan, Professor of Mathematics in the National University, Dublin, who treated of non-euclidean geometry; he defended the non-repugnace of such geometries in the abstract, and held as probable the physical possibility of material universes in which the positions and motions of bodies would be governed according to the laws of (non-euclidean) elliptical or hyperbolic geometry. I may remark here, in passing, that Father Egan was the mathematical teacher of Dr. Francis D. Murnaghan, now Associate Professor of Applied Mathematics at the Johns Hopkins University and one of the leading authorities on the mathematics of Relativity in America.

The second paper on this subject was that of Father Aug. Valensin, of Lyons, France, "De tempore apud Einstein"; his conclusion was that the entire relativistic explanation of time is a futile attempt to explain away certain difficulties founded on supposed paradoxes, which have no objective existence, and he summed up his paper in the phrase: "Malo ficto fictum remedium." This extreme view of the futility and meaninglessness of the theory of Relativity was not supported by the next speaker, Father Jos. A. Perez del Pulgar, Director of the Catholic Institute of Arts and Industries of Madrid, Spain, who, in his paper entitled "De momento philosophico theoriae Rela-

tivitatis," indicated, indeed, that the philosophy of the relativists contains much that is absurd and inconsistent, and that in one important point Einstein made a false mathematical assumption, but that the Theory of Relativity, when cleared of its absurd philosophical encumbrances and of the indicated mathematical error, is of great utility to the physicist and in no wise at variance with scholastic philosophy. This paper was very highly praised by the official critic, Father Wulf, who urged that the author should publish the result of his investigation in one of the leading scientific periodicals, so that it might come to the knowledge of the scientific public and have the benefit of their critical judgment of it.

Father Charles O'Hara, Professor of Physics at Stonyhurst, England, gave a critical and historical account, "De Theoria Relativitatis ejusque conditione praesertim nunc in Anglia," in which he showed that much of the unreality predicated by relativists about nature is due to the confusion in their minds between objectivity and mensurability; i. e. when they say a thing does not exist they really mean that they cannot perceive or measure it. When this false principle and its implications are rejected from the theory the remainder is philosophically sound; but great caution is required in reading and interpreting relativistic literature because the relativists use many of our philosophical terms in a sense entirely different from the established technical sense. In the concluding paper on this subject, "De spatio secundum theoriam Aristotelis et secundum theoriam relativitatis," Father Leslie Walker, of Campion Hall, Oxford, drew a comparison between the two theories, and expressed the conviction that modern physics, under the influence of the theory of relativity, the quantum theory and thermodynamics, is approximating more and more to the ideas of Aristotle.

The general result of these deliberations may be summed up by saying that there is much of truth and utility in the Theory of Relativity, but that it has suffered much harm from its originators and promoters because of their unsound philosophy, their misuse of terms and the unwarranted conclusions they have drawn from its mathematical formulae when they try to apply them to the concrete realm of physical nature.

The discussion on space and time was followed by a consideration of the activity of bodies. Father Joseph Dalmau, Prefect of Studies and Professor of Theology at the Scholasticate of Sarria, Barcelona, read a paper "De impossibilitate actionis in distans," and after a clear presentation of the nature of the problem, expressed the opinion that there is no certain proof for the metaphysical impossibility of such action between bodies, but that if we consider the actual course of nature, we are led through scientific induction from the facts of experience to the sure conclusion, which has the same degree of certitude as is usually found in what we call natural laws, that it is physically impossible for bodies to act immediately upon other bodies at a distance. The next paper on the programme dealt with the question: "Daturne in corporibus inorganicis causalitas efficiens substantialis, et quomodo probatur?" The author, Father J. de la Vaissière, of the French Scholasticate of St. Louis, Isle of Jersey, was prevented by ill health from coming to Rome, and his paper was omitted according to the direction of the assembly that only those papers would be read whose authors were present, and so the congress proceeded to consider The Laws of Nature.

On this subject Father Jos. Bolland, of Stonyhurst College, expounded the views of scientists, especially of English physicists, on the nature of such laws, and he showed that the majority of these scientists were rather sceptical about their objective reality, and inclined to consider most of the "laws of nature" as being only convenient expressions of the co-ordination existing between our subjective scientific concepts and not as formulations of actually existing properties and relations inherent in external physical bodies. These views, however, are not universal among English scientists, and Father Bolland thinks that a safer and saner state of mind will be the outcome of the present intellectual unrest, and that Aristotelean realism is becoming better known and more highly esteemed in England than heretofore. Father Jos. de Tonquedec, of Paris, treated of the views of French philosophers and scientists on this subject, especially in relation to the doctrine of miracles, and showed that as far as the scientists' views of the laws of nature are concerned, no serious difficulty against the doctrine of

miracles presents itself, but that the views of the Bergsonian philosophers are destructive of the very idea of stability in the laws of nature and tend to a rejection of the principle of causality, thus making true miracles impossible, whilst they also deny our capability of arriving at that certitude about the material universe which is necessary before we can have a norm by which either the laws of nature or a miracle might be recognized.

The discussion on this matter was completed by the paper of Father Aloysius Gatterer, of Innsbruck, "De lege natura statistica," in which he expounded and evaluated the modern concept of statistical laws, showed how far the existence of such laws may be prudently admitted, in what sense they may be said to be certain, and finally how far their admission may be reconciled with the possibility and knowability of miracles.

The question of the finitude of the material universe was treated in two papers; the first, "De Entropia," by Father Aloysius Jemelka, of Prague, developed the argument for the finite duration in the past of the universe based on the law of entropy, according to which the sum total of the useful or available energy in the universe constantly diminishes. The second paper, "De structura systematis stellaris," by Father Edw. C. Phillips, of Woodstock College, considered the evidence for the limitation of the universe in time and space derived from the observed structure of the stellar universe. The conclusion arrived at, and apparently accepted, though not unanimously by the assembly, was that all the arguments both a priori and a posteriori make it highly probable, though not strictly certain, that the physical universe is de facto limited, both in extent and duration, and that there is no solid argument whatever which would make the contrary opinion positively probable.

We now arrive at what is perhaps the most interesting part of the programme, as far as the cosmologist is concerned, namely, the question of the constitution of bodies and the doctrine of matter and form. Instead of trying to give in detail the contents of the various papers on this subject, whose titles are given below, it will probably be better to give a general impression of the trend of the discussion and of the

conclusions of the assembly as far as I am able to judge them in the manner indicated at the beginning of this report. First of all, some members thought that the discussion should be carried on without calling in doubt the hylomorphic system, and exception was taken to certain assertions in some of the printed papers and criticisms in which the doctrine of matter and form, in its traditional sense, was rejected as far as inorganic bodies are concerned as insufficiently founded either on ascertained facts or solid arguments; it was, however, ruled that all should have full liberty to express their own personal views and convictions, and to give their reasons for these whether they favored or opposed the doctrine, and I must say that this full liberty, referred to at the first meeting, was exercised throughout the sessions.

It may be well to remark here that when the Holy Father received the members of the congress in special audience he asked a number of questions, which showed that he was well informed of our proceedings; two of these questions referred to individual Fathers personally known to the Pope, and when they had been answered, His Holiness asked, with a pleasant smile and in a manner which seemed to indicate that he desired to show his interest in our deliberations, but that he did not expect a serious and reasoned philosophical answer to his question: "And how did you reconcile prime matter with the electron theory?" Father Gianfranceschi, who was near the Pope, replied: "We have been trying our best." His Holiness did not persue the matter further, but continued his familiar personal talk with the assembled Fathers for a few more minutes before giving us his final blessing.

Many others have asked the same question, and I am sure you desire a more specific and detailed reply than was expected by the Holy Father. What then did the assembly decide about matter and form? To this I must answer that we did not decide anything, if by a decision is meant a categorical statement of corporate judgment, for it must be remembered that no vote was taken on any doctrinal point, and that there was not sufficient time for an exhaustive discussion. My impression, however, of the attitude of the assembly is as follows:

1. We must first distinguish between the doctrine

as applied to organic matter or living beings and to inorganic matter.

2. As to living beings, it seemed to be the unanimous opinion that we must of logical necessity admit as certain a true union of matter and form; but here the unanimity ceased, for, on the further question as to whether the form in living beings, namely, the vital principle, was directly united to prime matter giving it both its generic perfection as a body and its specific organic perfection, or rather to matter already constituted in its generic perfection as a body, and thus giving it only its specific perfection as a living body, the assembly was divided. Some thought that the vital principle was directly united to prime matter, whilst the rest, constituting probably the majority of the delegates, were of the contrary opinion.

3. The doctrine was next considered as applied to inorganic bodies, and here there was a similar division of opinion; a fair number (chiefly, but not exclusively, those devoted to teaching philosophy), deemed the traditional theory to be reconcilable with all the known facts of science, and to be much more probable than any other theory, whilst a few, very few, held it to be quite certain. The other half (chiefly the scientists, but not all of them), thought the doctrine had a fair amount of probability, and should be held until we found a better one, if a better one could be found, whilst a few, very few, thought that in view of the facts of experience and especially of the results of scientific experiments, none of the arguments advanced for the theory in its strict sense had any weight, and that, consequently, the doctrine as applied to inorganic matter had no intrinsic positive probability.

4. The chief arguments advanced in favor of the theory in its traditional form were those drawn, a) from the existence in every material body, both of extension and of active properties or perfections; b) from the general doctrine of potency and act, and c) from the existence in nature of true substantial changes in bodies. The argument from potency and act, whilst it seemed to satisfy perfectly a few of the more metaphysically inclined delegates, did not appeal with equal force to the others, and a number of them asked why it was, if the argument was really so clear and peremptory as its sponsors claimed it to be,

that it could not or at least was not made sufficiently clear to others as to enable, not the man in the street, but at least the ordinary man in the chair of philosophy to grasp its true value. To this it was replied that most of our textbooks of metaphysics contained only inadequate treatment of the doctrine of potency and act, and it was suggested then that someone should write a thoroughly satisfactory treatise on this subject for the benefit of our Professors of Philosophy and others. Father Monaco's Metaphysics, however, was cited as giving probably the best treatment of this matter to be found in our modern publications. The main objection against the argument from substantial changes was the serious difficulty of establishing with certainty the existence of such changes in the inorganic kingdom in view of the results of modern scientific investigations into the physical nature of the processes involved in chemical reactions.

I wish once more to remark that in what I have said above I am merely giving my personal impressions based on somewhat inadequate foundations, and to add that my description is purely historical and free from any attempt to pass judgment on the merits, either of the discussion or of the matter discussed.

The following is a list of the papers treating exprofesso of the doctrine under consideration, though a number of aspects of hylomorphism were touched on or treated at some length in other papers also:

1) Quid Aristoteles de forma elementorum terrestrium senserit, by Fr. Francis S. Sanc, Rome.
2) De constitutione electronica atomorum, by Fr. Jos. Gianfranceschi, Professor of Physics, Gregorian University.
3) De theoria Quantorum, by Fr. Leslie Walker, Campion Hall, Oxford.
4) Utrum corporea natura essentialibus principiis necessario constet, by Fr. Guido Mattiussi, Modena, Italy.
5) Utrum et quatenus doctrina hylemorphica cum recentiorum physicorum placitis componi possit, by Fr. Paul Geny, Gregorian University.
6) De tendentia finali in mundo anorganico, by Fr. Augustus Dyla, Nowy-Sacz, Poland.

The assembly having, at least tacitly, agreed to disagree on the internal constitution of bodies, now allowed itself the distraction of listening to the two mathematical papers which had been postponed from the first day. The first of these was entitled "De al-

tiore cardinalis numeri genere ejusque extensione," and its chief author was Mr. Frederick Sohon, a Scholastic of the Maryland-New York Province, now making his Theology at Valkenburg; Mr. Sohon was not a delegate to the congress, and his paper was read by Father Phillips, who had collaborated to some extent in its preparation; it treated of what are commonly called transfinite numbers, and developed the concept of these numbers from primary logical principles and concepts, and defended this concept against the objections of those who claim that it involves a contradiction. The second paper treated "De numeris irrationalibus in continuo arithmetico," and was also written by a Scholastic now making his Theology at Valkenburg, Mr. A. D. Steele, of the English Province. As far as I know these were the only two Scholastics who had any official part in the work of the congress, Mr. Steele being one of the delegates. He developed the concepts of "number, "irrational number," "arithmetical continuum," and then showed that the system of rational and irrational numbers taken together form a true arithmetical continuum. He insisted on the fact that the arithmetical continuum is an ens rationis of an entirely different nature from the continuum of the cosmologist, and that the mathematician arrives at his notion of the continuum in an entirely different way than the cosmologist or the philosopher.

After this interruption in the original order of the programme, the question of teleology, both in animate and in inanimate nature, was taken up. The three papers read on this subject have a very intimate connection with the doctrine of matter and form, and in fact the teleology apparent both in living and especially in inorganic matter is looked upon by some as the strongest argument in favor of hylomorphism. This argument was developed by Father Augustus Dyla, of Nowy-Sacz, Poland, in his paper on final tendencies in the inorganic realm. Father Julius Monetti, of Chieri, Italy, considered the teleology of living beings and showed by many examples the existence and universality of this finality, not only in the internal structure and activities of individual organisms, but also in the almost innumerable relationships existing between different species of plants and animals. Father

Charles Frank, Professor of Biology at Valkenburg, Holland, treated in detail and with great clearness the question, "An et quonam sensu habeatur in organismis directio processuum physico-chemicorum per principium vitale praestanda," and showed that to secure the execution of this final tendency in living beings there must be a true substantial union, and not merely a mechanical or energetical co-operation between the body and its vital principle, i. e. a true union of matter and form.

The other papers on the programme pertained more directly to psychology than to cosmology, but they had for the most part a very important indirect bearing also on cosmology, whilst one of them added an important direct discussion on hylomorphism. Father Henry Schaaf, of the Gregorian University, Rome, treated of the extension of the vital principle and defended as solidly probable the thesis that this principle in all plants and brute animals is extended; taking this as a foundation, he proceeded to the treatment of his main subject, "De accuratiore conceptu generationis in plantis et brutis secundum recentiorem biologiam." Father Joseph Ibero, of the Scholasticate at Oña, Spain, discussed the problem, "De texturis humanis quae multiplicari in vitro cernuntur," especially in its relation to matter and form, and held that the separated tissues have true vegetative life and hence a vital principle; this vital principle is a cell-soul which does not exist in the cell as long as it forms part of the living human body, but receives its existence at the moment of its separation from the living body:— when in the body, the tissue is informed by the human soul and by no other vital principle. All organisms, as well as inorganic bodies, are constituted of elemental bodies, namely, electrons, protons and ether-quanta, which are essentially simple and substantially incomplete, though capable of separate existence, and require their completion by union with some substantial form; these elemental bodies, therefore, are really prime matter having all the essential notes contained in the classical definition of prime matter, although in the usual definition only the potential aspect of the elemental body is stressed. The official critic of this paper, Father Frank, disagreed with the author on an essential point, and claimed that the separated tissues

have no actual life, but only a state of organization in virtue of which they are in proximate potency to life. Father Frank also objected that no sufficient efficient cause could be found for the production of the cell-soul in the tissue at the moment of its separation from the living body. In the general discussion attention was directed, as far as I can remember, only to the biological and psychological side of the question; it seemed to be the almost unanimous opinion that the separated tissue had true vegetative life, because under the proper conditions the tissue performs the vital functions of nutrition, growth and reproduction of new cells. The hylomorphic question treated at length in the printed paper was not developed in extenso in the author's verbal report to the congress.

The reading of the other papers, namely "De origine vitae" and "De evolutione organismorum," by Father Jos. de Laburu, of Oña, and "De immutabilitate specierum in utroque regno viventium," by Father Leander Gaia, of Genoa, Italy, was considerably abbreviated; and on account of the rapid approach of the time set for the closing of the congress and, also, I think, on account of the delegates being rather tired by this time, the discussion of the subject of evolution was very incomplete. This closes my account of the doctrinal part of the congress' activity.

It remains now to indicate briefly what may be considered the positive results obtained by the congress, or to be hoped for in the future. First of all, to the question: "Was the congress a success?" which many have asked. I would reply that those who had, perhaps, hoped that the discussions of the congress would lead to an immediate settlement of the various questions about which our cosmologists have been disputing during generations past will consider the congress a complete failure. But if the true aim of the congress was to set clearly before us the nature of the outstanding differences in opinion between a number of our philosophers and the general class of scientific investigators, to let our scientists and our philosophers grasp more fully the need and the great advantage of more complete and intelligent co-operation in advancing our knowledge of the physical world and in perfecting both our scientific and our philosophical explanation of natural phenomena, and to secure that

inspiration which comes from personal contact and intercourse with our fellow-laborers gathered together for a time from the four quarters of the earth, then the congress was a success.

As for the future the congress approved by a public vote a proposal of Father Perez del Pulgar, who outlined a scheme, to be submitted to Very Reverend Father General, for securing a permanent means of making effective that intercourse and co-operation between our scientists and our professors of philosophy which was mentioned above. The means proposed by Father Pulgar were substantially as follows:

a) To establish a "center" for a permanent international organization of all Jesuits devoted to the cosmological sciences (including, of course, our Professors of Philosophy who have cosmology as a part of their subject matter).

b) This center or office should have a list of all of Ours who are eminent in any of the sciences so that these specialists may have a ready means of intercommunication.

c) This center should endeavor to prevent any part or branch of science being neglected, so that as far as possible there would always be someone in the Society who is eminent in each scientific specialty.

d) From this center all our Professors, whether they be Specialists or not, could seek information concerning the various questions in which they are interested. This center would then ask the specialists to write and treat of those particular questions which, according to the circumstances of the times, are causing most discussion or difficulty.

e) This center might also edit certain publications, either periodical or non-periodical, the chief aims of which would be
   1) To gather together the results of the labors and investigations of our men of science and thus to assure the reputation and proper standing of the Society in the scientific world; and
   2) To expose in a philosophical manner and in language sufficiently free from technicalities to be understood by those who are not scientific specialists, various scientific questions of present importance, etc.

It was also voted that with Very Reverend Father General's approbation the Acts of the Congress, including both the original papers prepared for the congress, and all the main points of the discussions carried on throughout the congress, should be printed, not for public sale, but for distribution among Ours only.

Although we have not yet received definite official

information, it seems very probable that both these resolutions of the congress will be carried into effect in the near future.

THE NEW PROVINCES IN CANADA

Dear Father Editor, P. C.:

I am enclosing a few notes concerning the division of the Canadian Province. The Decree of Very Reverend Father General was signed at Rome on the Feast of Pentecost, June 8th, 1924, and was promulgated in our larger houses on the Feast of the Sacred Heart, June 27th.

The Division is territorial, as is always the case in the Society, for our Constitutions will allow no other; however, as the Division stands the territory of the Lower Canada Province includes chiefly French-speaking Catholics, and that of the Upper Canada Vice-Province chiefly English-speaking Catholics. The distribution of subjects also into the respective provinces was made according to the mother tongue of the socii of the old province, and this to facilitate the government of each. Most of Quebec goes to the French-speaking Province, and the greater portion of Ontario to the English-speaking Vice-Province.

The main line of the Canadian Pacific Railway is the divisional line practically in Ontario; Lower Canada retains all the territory north of this line. This northern portion of Ontario is chiefly inhabited by French-Canadian settlers, and our Fathers have a prosperous Classical College in Sudbury to look after the higher education of these French-Canadian pioneers. The Diocese of Sault St. Marie is thus partly in both Provinces, and the Bishop will have workers from both in his district. I may add here that this Diocese was practically built up by our Society's Missionaries, who did all the pioneering work when the first settlers moved into this land, rich in mines and timber, just opened up. Our Fathers went into these wild and remote districts chiefly to administer to the Indians, of whom there are some ten thousand, mostly Ojibways, scattered over this vast country lying north

of Lake Huron and extending to Hudson Bay. This territory is covered by some fifteen or sixteen missionary Fathers. These Fathers are all French-Canadians and belong to the Lower Canada Province; but these stalwart soldiers of Christ volunteered to a man to continue devoting their lives to the work in which they have expended their best years, and are now included as "Applicati" in the Upper Canada Vice-Province, to which these Indian Missions are assigned by Very Reverend Father General's Decree.

The giving over of those Indian Missions, which had shed much glory upon the old French Missions of Canada, and earned for North America the priceless gift of a galaxy of Martyrs (of whom eight of the most prominent are soon to be placed on the altars), was a sacrifice which the French-Canadian Fathers could not but feel intensely. A large territory in China had just been alloted the French-Canadian Province. The seven million Chinese pagans to be looked after in that territory will require all the Fathers and Brothers that the Lower Canada Province, to which this important Mission is now attached, will be able to provide for many years to come; and thus each of the new Provinces already has a Mission to look after.

The chief houses of the Upper Canada Province are Loyola College in Montreal, Campion College in Regina, Saint Stanislaus Novitiate in Guelph and the Indian Residential School at Spanish Ontario. These are the only places owned by the Society in this Vice-Province. It has several parishes and many small posts, but the Upper Canada Vice-Province does not possess one single church or chapel so far; it has no scholasticate for Philosophy or Theology, nor do the English-speaking Fathers own one single residence. Lower Canada, besides its four flourishing Colleges and its historic Novitiate, has one of the finest Scholasticates of the Society, and owns several beautiful churches, the Gesu of Montreal being one of the finest in Canada. It owns two well-equipped houses for closed retreats and two important residences.

The residence of the Vice-Provincial is now in Toronto. The total number of Socii of the Upper Canada Province at the time of writing is one hundred and sixty-four (164). Of these fifty-four are priests, but in that number are included the nineteen priests either ap-

plied or lent to the Upper Canada Vice-Province. The Vice-Province has a goodly number of Scholastics, to wit: 75, but very few Lay Brothers, since of the thirty-five working in the Upper Canada Vice-Province, sixteen are lent to it by the Lower Canada Province.

The division of the vast territory of Canada was an urgent necessity, and it has given great satisfaction to all. The bonds of charity that unite ours all over the world, but much more the members of a Province, were strengthened, not weakened, by this timely division. And now all have girded their loins to resume the march on toward higher and nobler achievements in God's service.—A. M. D. G.

THE FOURTH REUNION CONGRESS AT VELEHRAD

(July 30-August 3, 1924)

Dotting Czechoslovakia are many picturesque hamlets, villages and towns, with racial antipathy and national gallantry, war and death, treachery and honor, disappointment and progress, failure and success written upon every page of their history. Fifty miles southeast of Prague, nestled in the encircling hills, is a hamlet—Velehrad by name—boasting of not more than seven hundred souls, but plentiful in memories closely linked with the days of the Apostles of the Slavs, SS. Cyril and Methodius. Its records are written in volumes, dust covered and musty. Velehrad, as the name indicates, was the spot of a *mighty castle*, the chief city of Greater Moravia and the archiepiscopal see of St. Methodius. The Moravian Empire was broken up by the invasion and settlement of the Magyars. Velehrad with its "Mighty Castle" was completely destroyed, so that today not even the grave of St. Methodius can be located. The Czechoslavkian Government has promised a grant for the excavations which are to identify the exact location of the tomb of St. Methodius, who lies buried somewhere near this spot.

Strolling leisurely through the narrow and irregular streets of Velehrad, suddenly we come upon an ancient

Basilica of the Assumption, built in 1198, and to the right the Apostolic School, the Novitiate for the Bohemian (Czech) speaking Jesuit Novices, an immense hall and a new House of Retreats, blessed towards the close of the Congress. After many reverses, brilliant and tragic, the Jesuits were put in charge. In a Brief to the General of the Society of Jesus, dated July 11, 1919, Pope Benedict XV, founded a Papal Institute here, for the purpose of protecting and spreading the faith among the Slavonic nations by training and educating students for the missionary and apostolic life.

To bring all the Slavonic people to the feet of Christ was the ideal of SS. Cyril and Methodius. This ideal, the union of the East with the West in unity of faith, received its first authoritative sanction in an encyclical of Leo XIII, making the feast of SS. Cyril and Methodius a universal feast. Recently for this very purpose was founded the Apostolate of SS. Cyril and Methodius, recommended by His Holiness, Pope Benedict XV, to every Czech and Slovak parish. This Apostolate, an organization of the faithful, who, by their prayers and alms, can help to make the Cyrillo-Methodian ideal a working ideal, has already been successfully established in the United States. A Velehrad Academy has also been set on foot with a view of discussing problems of reunion, of studying controverted questions regarding the schism among the churches—thus making Velehrad a fit centre for Reunion Congresses!

The late Archbishop Stoyan, who, after the rebirth of Czechoslovakia, became a member of the national assembly and was finally elected senator, from his very youth till his dying moments, made it his life's ambition that Velehrad be the hearth at which Slavonic ecclesiastical scholars can discuss the ways and means of reuniting the Catholic with the Orthodox Churches.

This summer the late Archbishop's ambition was a dream come true. Sometime before the Reunion Congress took place, Archbishop Precan, of Olomouc, in whose diocese Velehrad is situated, was the recipient of the following communication from the Apostolic Nuncio to Prague, Archbishop Francis Marmaggi: "Your Grace: The news has reached me from Rome that the Holy Father has approved in its full extent

the excellent plan of holding a Reunion Congress at Velehrad. At the same time I have been notified that the Holy Father will send to Your Grace, through me, an apostolic letter in the form of a Brief . . . I consider myself particularly fortunate inasmuch as it will be my privilege to represent at this Congress the august person of His Holiness as his special legate." In the same communication was the Congress Program, submitted sometime ago to the Holy See, definitely approved.

In 1907, under the presidency of Mgr. Septicky, Uniat Archbishop of Lemberg, the first Catholic and Orthodox deliberations on Reunion were held at Velehrad, and two more were subsequently held always with the approbation of the Holy See, which, however, could not see its way to taking an official part in the effort. This fourth Reunion Congress, which received Papal official recognition, marks a definite step forward towards that rapprochement which alone can lead to unity.

Wednesday, July 30: Delegates and guests began to pour into Velehrad from all sides, from France, Italy, Spain, Poland, Lithuania, Ukrania, Russia, Yogaslavia, from nearly every country on the continent, from England and indirectly from America, making the Reunion Congress world famous. This is the first time that religious leaders and Slav scholars, both Orthodox and Catholic, Benedictines, Franciscans, Redemptorists, Assumptionists, Jesuits, the highest ecclesiastical Dignitaries—three hundred and fifty in all, including the Apostolic Nuncio, and twenty Archbishops and Bishops, have gathered here at Velehrad on an international scale for the purpose of considering the present teaching of the separated Eastern Churches on the constitution of the Church and the principle of unity in the Church, the importance of Patriarchates from the standpoint of history, dogma, canon law and the present state of unity in the Church.

By way of parenthesis, we can remark here that the original working idea of the Reunion Congress, was conceived and given birth to by a Jesuit—a Russian refugee and a convert to the Catholic faith. To keep his identity unknown, through fear of apprehension, he assumed the name of "Werner."

Thursday, July 31: Masses were begun at 4 A. M. and continued till 9 A. M. at the numerous altars at Velehrad. Breakfast of rolls and coffee was served in the College refectory and in the enormous dining hall in the "Stoyan," the new house of retreats.

At 9.00 A. M., after the chanting of the *Veni Creator Spiritus*, a solemn high mass, in the Latin Rite, was celebrated by the promoter of the Congress, His Grace, Archbishop Precan, of Olomouc. The seminarians of the Olomouc diocese sang the Mass.

After Mass, Archbishop Precan heartily greeted the Representative of the Vicar of the Universal Church, Archbishop Francis Marmaggi, the official representative of the Czecheslovak Government, Dr. Roztocil, of the Foreign Ministry, all the Delegates and guests and friends.

The Congress was solemnly opened by His Excellency, the Apostolic Delegate, by the reading of the Papal Brief, dated June 21, 1924, in which His Holiness expressed his burning love for his dissident children and his fond hope that the Fourth Reunion Congress, held at Velehrad in the shadow of the tomb of St. Methodius, may blot out many of the doubts and errors that crept into the historical as well as the religious life of the Orthodox East. "Earnestly we ask," continues the Brief, "that not only representatives—men of solid piety and learning, filled with energetic zeal for the salvation of souls—be present at the Congress and devote themselves without stint to this important task, but also dissident ecclesiastics and scholars be invited to become thoroughly acquainted with Catholic doctrine, realizing that it is substantially in keeping with the teaching of the Fathers and the ancient councils."

The newly-elected president of the Latin Rite at the Congress, Bishop Fischer-Colibrie, of Kosice, in a few well chosen words reminded the memorable gathering that he is bearing a message of greeting to the Congress from the late Archbishop Stoyan.

Bishop Kocylovskyj, president of the Slavonic Rite at the Congress, greeted the assembly in the name of the absent Mgr. Andrew Septycky, Uniat Archbishop of Lemberg, under whose presidency the first Catholic and Orthodox deliberations on reunion were held in 1907.

In the name of the Catholic Russians, Archbishop Ropp, of Warsaw, greeted the Congress. Briefly he sketched the banishment of three bishops of the Latin Rite from Russia. "Three of us," he said, "were banished. The first to go was Bishop Kessler, then I received that honor, and finally my coadjutor, Bishop Cieplak, who was condemned to death, sent to prison for a year, finally banished penniless and naked and exposed. The good Catholics of the district helped him to make his escape."

A letter from His Eminence, Cardinal Bourne, of London, was read, expressing the interest of English Catholics in the efforts of their Slavonic co-religionists to bring the Orthodox Church back to the fold and exhorting the Catholic world, by an upright life and purity of morals to effect not only individual conversions, but also mass unity.

Greetings and messages from all parts of the Catholic world were read by representatives and delegates. In particular Mgr. Quenet read a telegram from Cardinal Dubois, of Paris; Father Francis Jemelka, from the Bohemians (Czechs), and Slovaks in America; Pere M. d'Herbigny, S. J., from the Eucharistic Congress in Amsterdam; and the Very Rev. Leopold Skarek, S. J., Provincial of the Czechoslvoak Province, greeting the Congress in the name of his Province and in the name of the whole Society of Jesus.

In the afternoon of the first day of the Congress, the Rev. Francis X. Grivec, of the Catholic Theological Faculty at the University of Lublania, S. H. S., in his lecture: "De doctrina hodierna Orientis separati, de Ecclesiae constitutione et de principio unitatis in Ecclesia" (the official language of the congress being Latin), showed how ecclesiastical authority and independence had been destroyed in the Eastern dissident church and how national churches had arisen which were entirely under state control. Father Hadzsega, Professor of Theology at the Seminary of Uzhorod, supplemented Father Grivec's lecture. At the close both Professors received tremendous applause, for both are experts and have spent years on the subject under discussion.

Professor Nicholas Klimenko, a Russian emigrant resident in Paris, after highly praising Dr. Grivec's

scholarly lecture, gave a clear expose of the Russian attitude of mind on the need of Supreme Authority, and showed that this was asserting itself more and more among emigrants, who were viewing the disasters in Russia of their own Church now overrun by hellish forces. "Many of us," he said, "who were once hostile to Rome and are forced to seek a prop for our own suffering and weakened Church, are groping our way in weakness, and it is not now unlikely that we shall in the end accept the supremacy of the Holy Father. A historical, a political and a psychological wall stands between the Catholic and the Orthodox Churches—both sides must exert manly efforts to break down that wall to achieve unity." Only recently Dr. Klimenko published an admirable article in the French review: "La Documentation Catholique," on the same theme.

Friday, August 1: At seven o'clock this morning Dr. Josephus Vajs, Professor in the University of Prague, sang a High Mass in the Glagotite Rite, i. e. the Rome Rite used in the Old Slavonic tongue. This Mass was, indeed, novel to the observers, extremely interesting and picturesque.

A striking and a remarkable figure, wearing the garb of the average Russian Orthodox priest, with long hair and velvet peaked cap, opened the Friday morning session of the Congress. Father Gleb Verchovskij, a former Orthodox priest and now of the Holy Cross Russian Catholic Church in Prague (where he is in close contact with the Russian Orthodox emigrants), reminded one of a Russian Catholic Church which should be second to none in its devotion to the Holy See, while at the same time cherishing and revering all that is bound up with Russian national traditions. "The Russians need not fear any danger," concluded the speaker, "of the sinking of their nationality by the acceptance of Papal authority."

Disciplinary measures in the Orthodox Church were discussed by Father Stephen Sakac, S. J., Rector and Professor of Theology at the University of Yugoslavia. His explanations were severely attacked by Father Rusnak: "We are assembled here to discuss the essentials of unity and reunion and not mere ragged accidents. Your methods will bring no one to Rome. Psychology is an important factor in every man's life

. . . and any man hearing your views will always become inflamed with anger." The whole point of this open debate centered around the question of married clergy as an essential obstacle to reunion. Father Damian, O. Min. Cap. missionary apost., Sofia, then took the floor and attacked the first lecturer's statement that "missionaries are Latinizing the East." "That is not true," he said, "rather many of the Orthodox churchmen show a disgust for the red-tape of the Byzantine ceremonies and prefer the simpler and more modern form of the Latin Rite." For some time swords were crossed and steel clashed with fiery vigor. Father Verchovskij nobly warded off many a blow by clearly and calmly answering all the objections hurled at him concerning the political, social and cultural differences between the East and the West, that there is no need of missionaries going to Russia, for "Russians are not pagans, but an extremely devout people," etc. This discussion was brought to a close by Pere d'Herbigny, S. J., who summarized the entire debate in a few pointed remarks.

The next number on the program read as follows: "Hora 12.30, Prandium, coffee, conversatio usque ad horam 14.45 (officially we follow the 24-hour system here and the same is done in nearly every country throughout Europe). All departed for dinner—some to the college refectory and others to the large dining hall in the new house of retreats. All the wine used during the Congress was generously donated by Mr. Micura, the ex-Minister of the Czechoslovakia Republic and now President of the Supreme Court at Kosica, Czechoslovakia. A few days before the Congress convened, Father Anthony Rehor, S. J., minister at Velehrad, received a telegram from the railroad station master stating that a large quantity of wine was awaiting shipment to Velehrad. Father Minister looked puzzled at the telegram, "I did not order any wine . . . that must be a mistake . . . the address must be wrong . . ." After a little persuasion by a few of the Fathers on the side of safety, he consented and sent for the wine. The day before the Congress the secret was revealed. The wine was exceptionally tasty.

During the afternoon session, Bishop Kimetko, Dr. Grivec, Father Hilarius Gill, S. J., editor of the "Razon

y Fe," Madrid; Father Francis Jemelka, Father Dominic Tercka, C. S. S. R., Canon Hanus, Father Andrew Zimmerman, O. S. B., of Rome, exchanged views on the Apostolate of SS. Cyril and Methodius.

Father Grivec added a few practical suggestions regarding the study of the Orthodox question. In this connection Father Urban, S. J., remarked that "our best catechisms err in this fact, stating that one of the signs of the unity of our faith is the unity of the language of its liturgy." In conclusion he proposed a series of lectures in all the seminaries and houses of study on the Liturgy of the East.

During the business meeting of the Velehrad Academy, Dr. Joseph Vasica, of the Theological Faculty at Olomouc, was elected president. He remarked that the members—priests, professors of theology, scholars of the Orthodox questions—should apply themselves more vigorously to the study of the schism among the Eastern Churches.

"De missione charitativa S. Sedis in Russia annis 1922-1923" was an illustrated lecture given in the College Hall Friday evening by Pere d'Herbigny, S. J., during which he highly praised the work of Father Edmund Walsh, S. J., in Russia.

Saturday, August 2: Among the many greetings read at the Saturday morning's session, was a lengthy letter from a group of Russian Orthodox well-wishers and theologians from Paris—Bulgakov, Kartasev, Trubeckoj, Struve, Lappo, Becobrazov—stating that the greatest evil in the world is the lack of unity of faith, and daily their prayers go forth to God for reunion. "The greatest obstacle," these scholars continued, "we see in the path of unity is the centralization and absolutism of Rome—the Papal Infallibility! And this claim must be modified if there is to be any chance of reunion." It was both inspiring and salutary for the Orthodox present, when Archbishop Precan rose and pointed out the futility of such assertions and demands, as the Church of Christ neither could nor would yield one iota of the sacred treasures of truth of which she is the guardian. On everything else not concerned with faith and morals, she was prepared to deliberate and give concessions as she had done in the past wherever she deemed it beneficial.

In the meantime the Papal Nuncio, Archbishop Marmaggi entered the hall. Immediately Pere d'Herbigny, S. J., began his lecture as stated on the program:— "Quaenam in Oriente Graeco-slavico ad unitatem Ecclesiarum instaurandam recentissime facta et proxime facienda sunt." In detail he enumerated the Russians who had died recently for Christ. Clearly he showed the sympathy and love Pope Pius XI has for Russia, for "even before his election to the Chair of Peter, he desired to go to that land of suffering, and, if need be, to die there the death of a martyr. But his worthy project was checked by Pope Benedict XV." He then spoke of the Holy Father's efforts for agonizing Russia, pointing out what has been done in the nature of relief work, and the concern of the late Pope, who had planned the expedition to the famine-stricken lands, and of Pius XI, was a clear proof that the Vicar of Christ had his Russian children in mind.

From different angles this same theme was expounded by the Metropolitan, Dr. Andrew Septycky, of Poland, Father Severin Salaville, O. S. A., of Constantinople, Dr. L. A. Totu, Professor of Theology and Spiritual Father in the Seminary in Roumania, and by Father Damian, O. Cap. Min., Missionary Apostolic in Bulgaria. "People are amazed to hear that services in Catholic Churches are conducted in the Oriental Rite. Cathechisms ought to deal and explain such facts. The Pope himself expressed the wish that the Oriental Rite have a place at the Eucharistic Congress, that the faithful at large may appreciate the unity of the Catholic Church in its various Rites. Priests, seminarians, students and even their professors throughout Europe, America and even China, etc., ought to give some time to the study of not only the dogmatic, but also the canonical phase of these Rites, that no one will be forced to step aside with embarrassment when such questions face them. Specialists are needed who would see to it that lectures are delivered, and that the Orthodox question be kept ever fresh. Specialists, like Father Grivec, should be in all Catholic lands, and as the Pope himself desired, should write profusely about the Orthodox question, lest, as recently happened in England at the death of Father A. Fortescue, a stream of information on important ecclesiastical questions be

suddenly checked. Pope Benedict XV founded an Institute in Rome, not merely for the spiritual directors who are to work in the East, but for all, particularly specialists, who are to work in the East as well as in the West. Nor has Pope Pius XI changed the original idea of this Institute."

Miss Annie Christitch was present at the Congress at the request of the London "Tablet." She read an interesting Latin paper on the Catholic Church in Serbia. Miss Christitch, on her father's side, comes from a noble Serbian family, her mother being born in Ireland. During the world war her father was attachè in Petrograd, her brother a commander in the Serbian army in Italy. After Miss Christitch's conversion to the Catholic faith, she was driven from her home. She went to England, where she made higher studies, receiving an A. B. degree. Later she spent some time in the study of the situation, especially ecclesiastic, in the Balkan States. Her Latin essay, as read at the Congress, appeared in English in the London Tablet, and in Bohemian (Czech) in The Apostolate of SS. Cyril and Methodius, printed at Velehrad.

Following came Baron Wrangle, cousin of the army commander, and a devout Orthodox. He dwelt on the misconceptions which exist on both sides. The mass of Catholics had still to learn what were the doctrines and powers of the great Orthodox Church, and Russians, of course, had to unlearn much that had been infused into them from early childhood. Also it must be made clear to them that if they be united to the Catholic Church, no national or linguistic sacrifices would subsequently be asked of them.

Father Gleb Verchovskij, of Prague, was then asked to deliver the second phase of his lecture: "De sociali et religiosa conditione necnon de effectibus emigrationis Russicæ ad unitatem Ecclesiarum instaurandam." "Russians link their Orthodoxy with nationalism and in many cases consider him a traitor who casts aside his nationalism for Romanism . . . Whoever tries anything else besides purification of Orthodoxy, whoever attracts the individual and neglects the mass and its leaders, such a one is not unifying, but rather proselytising . . . Hierarchical unity and diocesan reorganization are of the greatest importance—

many priests at present do not know to what diocese they belong . . . Individual unity, sectional unity and mass unity are required, but all dovetailed, so that the Orthodox East and the Catholic West may be united en masse . . ." He concluded by giving a few practical suggestions for the education of the neglected Russian youths.

Thus ended Saturday's forenoon session. In the afternoon a meeting was held concerning the various Congress publications, especially the "Acta Academiæ Velehradensis," and Mgr. Benedetti, of the Oriental Institute in Rome, suggested that the custom and methods of the Roman Institute be followed.

After Father N. Rusnak proposed the codification of the Eastern rights and privileges, a number of telegrams were read, from Father L. de Laslia, of Poland; from Bishop Tixon, of Berlin; from the President of the first Reunion Congress, Metropolitan Andrew Septyck; from Minister Sramek, of Czechoslovakia; from the editor, Hynek Dostal, of the Bohemian bi-weekly, HLAS (The Herald), St. Louis, Mo., U. S. A.

A jubilee Academy in honor of St. Thomas was held in the College Hall in the evening. Dr. Joseph Slipy (professor of theology, Lyons), read an interesting essay: "De influxu S. Thomæ in theologiam orientalem ac de relatione ejus ad Orientem."

The practical suggestions made after each discussion during the Congress were crystalized into the following resolutions:

BE IT RESOLVED:—

1. That the Fourth Reunion Congress express its wish to the Holy See that SS. Cyril and Methodius be named patrons of "Religious Unity" and of all undertakings pertaining to it;

2. That a series of lectures be delivered in every University, diocesan seminary and theological house of studies concerning dogmatic differences, the historical and religious life of the East. For this purpose chairs should be established; and if this is impossible, specialists should deliver a series of lectures in certain sections of the country;

3. That a part of the vacation time be given over to the study of the Oriental and Orthodox questions—especially by students who have no opportunity to do so during the school year;

4. That the future Congress give more consideration to the Ukranian religious life at home and among its emigrants;

5. That the officers of the Congress request the Czechoslovak

Government to proceed with the Archeological research work at Velehrad;

6. That the devotion to the Holy Ghost be more universally cultivated, according to the wish of Pope Leo XIII;

7. That the Bishops financially encourage societies in their dioceses for the support and assistance of Russian exiles;

8. That the invocation to the Saints of the East: St. Basil, St. John Chrysostom and St. Cyril of Alexandria, be inserted in the Litany of the Saints for the purpose of unity of the Orthodox East;

9. That homes, institutions and schools be founded in various lands for Russian exiled youths;

10. That a central Russo-Catholic printing press be established for necessary books and reviews;

11. That financial help be asked under the protection of the Holy See;

12. That a Review be published to which both Orthodox and Catholic writers can contribute;

13. That Slavonic liturgical memories be gathered from Graffin's patrology;

14. That certain privileges be obtained for the Slavonic Rites;

15. That priests who have the "unity" at heart, often celebrate a votive Mass "ad tollendum schisma," especially during their retreats and during Congress Reunion Sessions;

16. That the question of "Reunion" be treated in catechetical lectures, and that the Slavonic Rite have a place at all Eucharistic Congresses;

17. That Reunion Congresses be held in other parts of the world and every three years at Velehrad.

Sunday, August 3: In the presence of the Papal Nuncio, and twenty-three Bishops of the Latin Rite, a Pontifical Solemn High Mass was celebrated by the Rt. Rev. Dr. Andrew Szetyckij in the Græco-Slavonic Rite, assisted by Oriental Bishops in Oriental attire. During this Mass replete with beautiful Eastern ceremonies, two Oriental Prelates, Bishop Koscicki and Niaradi, consecrated a newly nominated Bishop according to the impressive rite of the East, the first since the days of St. Methodius. Thus the link between the Catholics of the East and the West has been made more durable by the participation of the Uniate priests of the Greek and the Rumanian Rites at the new Bishop's first Pontifical Mass, which immediately followed. The influence of the newly consecrated Bishop, Peter Gebej, who is a Ruthinian patriot and is conversant with the religious and secular needs of his flock, will no doubt smooth over the religious difficulties in Carpathian Russia. This, too, solves a much debated point touching the Uniate hierarchy in the Eastern corner of Czechoslovakia.

After the blessing of the STOYAN, the new house of retreats, the Apostolic Nuncio, Archbishop Francis Marmaggi, with the vision of the future before him, when all the East will be united with the West at the feet of Peter, and filled with the good feeling that the Congress has created, in a powerful address spoke of the Holy Father's yearning for Panslav religious unity. In closing he pleaded with all, Catholic Slavs in particular, to do their utmost through prayer, self-abnegation and personal efforts to heal the wound of the Eastern schism on Christ's mystical Body.

Some four decades of years ago, such a Panslav Reunion Congress was an absolute impossibility. Today that impossibility has been changed into a reality, and only the greatest forbearance and tact made it a reality. Fears of the loss of ritualism and liturgy, fears of Latinization of rite and discipline are all gradually being dispelled; the attitude of heresy and error are slowly falling into decay; rapprochement is a fact; mutual understanding is wiping away bitterness; friction of years is being reduced to a minimum; optimism is bursting forth in the Orthodox East, throwing its rays far into the Catholic West.

GODFREY KASPAR, S. J.

BROADCASTING CATHOLIC DOCTRINE

Among the dominant exterior features of the St. Louis University central group are two large radio towers that surmount the Faculty and Divinity Buildings, supporting antennæ which reach across the short city block intervening. A smaller radiophonic ærial meets this at right angles. These are outward characteristics of station WEW, well known to the local citizenry, and to the inhabitants of the Mississippi Valley generally. Established April 26, 1921, it glories in the fact that it was the first of the radiophonic transmitting stations in this section of the country. The United States Government utilized this station from its first establishment, to serve the people within the radius of hundreds of miles with daily weather reports. Market quotations are also sent out. The air-mail service from Chicago to St. Louis was directed from the University, when the equipment consisted

of a small spark set. The present radius of transmission is over three hundred miles.

Recent activities of the Station include concert and lecture programs. These latter consist of talks on living issues by experts, members of the different faculties of the University. Thus, of late, Dr. Moyer E. Fleisher, Professor of Bacteriology in the Medical School, lectured on, "Public Duty for Public Health"; Dr. James P. Harper, Dean of the Dental College, told of the "Care of Children's Teeth." Rev. Austin G. Schmidt, S. J., spoke on "Education, a Nation's Best Investment," and Judge Hugo J. Grimm, of the Circuit Court, City of St. Louis, on "Legal Education." When the full history of radio comes to be written, Station WEW will, no doubt, receive well-merited praise for prompt and faithful public service. It will be only another record of Jesuit pioneering and successful development in the scientific field.

But it is not for this alone, nor chiefly, that the radio achievements of St. Louis University will deserve remembrance. Rather will she rejoice that from her aerials Catholic doctrine flashed out upon the ether, to drift gently into souls hidden away from all other contact with the only true religion.

Assured of the propriety of radio preaching and persuaded of its advantages, Superiors of the University and Father R. J. Brown, a third-year theologian, sponsor for the plan, undertook to put it into execution. Necessarily the nature of the enterprise demanded the arrangement of many details, which, left uncared for, would have frustrated the entire project. All conflict with the hours or patrons of the other stations had to be avoided. All controversy was to be rigidly excluded. The lectures were to be simple expositions of Catholic dogma; a clear, forceful statement of the Catholic position.

The course began on Sunday, March 2, 1924, with a talk on the subject, "What is the Catholic Church?" This was followed each Sunday afternoon during March, April and May by others on such topics as: "The Foundation of the Catholic Church," "Natural Guides to Christ's Church," "Supernatural Guide to Truth," "Mother Love of the Church," "The Priesthood in the Catholic Church," "Sacrament of Penance,"

"Christ with Us," "The Catholic Church and Marriage" and "Why I am a Catholic." From time to time questions, which had been mailed to the station for answers, were answered. This year, 1924-1925, three separate courses will be broadcasted. The Sunday Advent Sermons of Rev. James J. O'Regan, S. J., delivered in the "College Church," were sent out every Tuesday evening in December at seven o'clock. The first series of regular Sunday radio lectures for the months up to January covers the following subjects: "Man is Naturally Religious," "Can There be More Than One True Religion?" "Where Can I Look for the True Religion?" "The Church of Christ and Its Mission, "The Authority of the Church of Christ," "The Unity of the Church of Christ," "The Sanctity of the Church of Christ," "The Roman Catholic Church the Only Answer." The course from March to May will continue this treatment of dogmatic subjects. The lectures are given by the fathers of the fourth year of theology. It is required that the delivery be finished and representative in every particular.

The value of the project should be estimated from its intrinsic worth, and the friendly acceptance it has received at the hands of the public. Objections against it, if such there be, have practically no force, and from the Catholic viewpoint, no foundation in proper tradition. Certainly, a method as far-reaching as radio-broadcasting has much to recommend it. That it is a "medium extraordinarium" is no real bar to its adoption, for in the matter of preaching the Church seems ever to favor all "media apta." Probably no better condition for persuasion could be established than that which allows truth to be brought so directly to the mind. All the mental faculties seem set to receive it, uninfluenced by the clamor of argument, or by the repugnance aroused by a strange environment, or by passions enflamed against an opposing personality. The voice that enters the quiet seclusion of one's own study cannot be an intruder, since, in a way, it is an invited guest. It does not argue, since it cannot be answered. It is simply present with its message. No one need know that it is being listened to.

Herein lies one of the surpassing advantages of "radio-preaching." Those who would never enter a Catholic Church, or attend a public lecture under Catholic

auspices, will experience no difficulty in "listening in." Natural curiosity exerts a strong pressure on the religious-minded to ascertain just what the Church teaches. If they can do this privately, without any "betrayal" of their Protestant "staunchness," they will not hesitate to do so. Thus the Gospel goes direct to those who are famished for it, and the high, thick barriers which usually stand between the priest, or even the lay preacher, and the non-Catholic audience, disappear. Street-preaching, beside the glory of its Apostolic origin, has much else to commend it, but it has drawbacks which "radio-preaching" can never know. If ever the Ignatian "enter by the door of your hearer and come out your own" had an application, it has here.

The heartiness with which the University courses were welcomed by both Catholic and non-Catholic was at once both gratifying and stimulating to those in charge. Congratulatory letters came in from all quarters. Not a few expressed the satisfaction which the writers felt, that the Church was not overlooking the great opportunity of "broadcasting" her doctrines. The following excerpts will serve to indicate the impression which seems to be quite general:

"I wish to congratulate you, and ask you to keep up the good work of enlightening (sic) this faith of ours by radio; in so doing you will keep up with Protestantism."

"Dear Father:

"I have followed the lecture course, and have enjoyed it so much that I hope you will consider continuing it.

"I feel there are many situated as I am, unable to attend evening lectures, and who derive much instruction on subjects which Catholics are constantly called upon to explain. A single lecture contains information that many do not know where to search for, and have not time to give to it.

"I believe a great deal of good may come from it, because many will listen in who will not visit our church. Again let me say how much they have helped me."

The rector of one of the large city churches sent in the following appreciation:

"Dear Father:

"The lecture of Father Crotty came in fine. I heard every word of it. My congratulations to the speaker on his fine exposition of the grounds of Catholic faith."

One of the most touching tributes to the utility of this venture was a poorly written post-card, whose whole message betokens the response of a religious heart to the word of the Master:

"I heard your interesting talk Sunday, and find a great many facts that we are ignorant of can be explained in a short while. I am a Jewess, but can understand why anyone would believe in the beautiful teachings under the title of Christianity."

The Treasurer of the Federation of Catholic Alumnæ thus expressed her gratification:

"Last Sunday the sermon came in just fine and could be heard right through to the end, and we hope to have equally good success on succeeding Sundays. . . I am deeply interested in having these splendid sermons fall on fertile spiritual soil. How marvelous it is that the grace of God should flow through the channels of one of His most wonderful and eyrie acts of Divine creation (sic)."

Before a meeting of the St. Louis Chamber of Commerce, a non-Catholic voiced his approval of the WEW course in these terms:

"It is a good thing and should be encouraged. I have been looking at this question from one side all my life, and I have now the opportunity of seeing it from the other side."

It will appear from these quotations selected from the letters received at the University what a varied and enthusiastic clientele the lectures have developed.

The newspapers have been most generous in their attitude towards the plan. Unsolicited, their reporters have been insistent upon getting the text of the talks for the Monday issue of their papers. Liberal space was accorded in these reviews, which, in themselves, would almost justify the effort. Sufficient advance advertising precedes each lecture. They have their proper place in the week's program published in the special "radio" section. Thus the important feature of advertising was well and easily taken care of.

There is a romance in this "radio-preaching" which grips the apostolic man and forces him to fling forth upon the vibrant ether waves the good tidings of Christ. If the world is starved for the truth, by all means let this ready method of relieving the famine be eagerly adopted. Romantic, indeed, it may be, but it is a most practical sort of romance, culminating, let

us hope, in not a few conversions, and in a widespread and sympathetic understanding of our holy religion. Only recently has God granted to man a little fuller insight into the nature of that most subtle of those "four elements" which enter so largely into the constitution of the material universe wherein He has placed us. Is it not right to suppose that His Providence intended this new science to contribute directly to a wider knowledge of Himself and His doctrines?

ST. STEPHEN'S MISSION, WYOMING

St. Stephen's Mission was started in the year 1884 and has charge of the Arapahoe Indians, who occupy the southeastern part of the Wind River and Shoshoni Reservation. The Mission is situated near the center of Fremont County, in the western part of Wyoming, and is about one hundred and twenty miles southeast of the Yellowstone National Park.

Originally dwelling in Minnesota, the Arapahoes moved across the Missouri River about the same time as the Sioux and Cheyennes. In 1840 they made a treaty with the Sioux, the Kiowin and the Comanchi Indians, but were always at war with the Shoshoni, the Uti and the Pawnees until they were at last confined upon reservations. In 1850 Father De Smet spent two weeks in the plain of the Great Council where many tribes were assembled. They begged him to explain to them the Sacrament of Baptism, and after instruction, asked him to baptize their infants. In all he regenerated 1,586, of whom 305 were Arapahoes. By the treaty of Medicine Lodge, the Southern Arapahoes, together with the Southern Cheyennes, were placed in a reservation in Oklahoma. In 1876 the Northern Arapahoes were assigned to their present reservation on the Wind River in Wyoming after making peace with their hereditary enemy, the Shoshoni, who were to live upon the same reservation.

As a people the Arapahoes are brave, but accommodating and much given to ceremonial observances. The annual Sun Dance was their greatest tribal ceremony. They buried their dead underground unlike the Cheyennes and Sioux, who deposited them upon scaffolds or on the surface of the ground in boxes. The Northern

Arapahoes in Wyoming are considered the Mother Tribe and retain the sacred tribal articles, viz.: the tubular pipe, one ear of corn and a turtle, all cut out of stone.

From 1876 to 1884 practically nothing was done to civilize these Indians. But in the latter year the government began to build a boarding school for the children of the reservation. Rt. Rev. Bishop O'Connor, of Omaha, had already collected $5,000 to do something for these Indians, and then offered this money to the government for fitting up the interior of the school building. It seems that the government had accepted the Bishop's offer, and had given him permission to take over the school and to provide it with teachers. Accordingly Father John Jutz, of the Buffalo Mission, a branch of the German Province, was appointed by his superior to take charge of the Government Indian School, situated near Fort Washakie, and the Franciscan Sisters, of Buffalo, had already been selected as teachers. Father John Jutz started on his journey on April 19, 1884. But when at last, after many hardships, he arrived at Lander City, he learned from Father Moriarity, who was stationed there at the time, that the Government School had already been given over to an Episcopalian Minister, the Rev. John Roberts. His disappointment, of course, was great. There had been too long a delay between the Bishop's offer and Father Jutz's arrival. The Minister had found a lodging place near the school and began teaching some Indian children as soon as the first classroom was ready. And so, very naturally, the government gave the Episcopalians full charge of the boarding school. First come, first grind. This setback was providential, nevertheless, as the original plan would most likely have involved St. Stephen's in much fiercer battles than those she has had even now to fight.

But what was poor Father Jutz to do? He consulted the Government Agent, reminding him of the Bishop's offer and the understanding with the government. The agent was very kind, but could only advise opening another school for the Indians wherever he pleased. Then Father Jutz remembered that the Arapahoes occupied the eastern part of the reserve, and that they were said to be more inclined to culture than the Shoshoni, having already sent some of their chil-

dren away to Indian schools in the East. So he resolved to begin his missionary activities with the Arapahoes. Having purchased a little pony and a saddle from one of the soldiers and a small tent from the army surgeon, he started in the end of May, 1884, for his new Mission, situated on the delta formed by the Little and Big Wind Rivers. "Father Moriarity and myself," he writes in vivid reminiscence, "set out from Lander early in the morning. My belongings and a few old boards found behind the store were piled up in a wagon. On the way we picked up my pony and the tent and reached the country of the Arapahoes shortly after midday. My chattels were unloaded, and after a brief respite, the priest returned to Lander by a shorter route, leaving me all alone with my Indians. I began at once to pitch my tent and put up a temporary altar for Mass on the following morning. Chief Black Coal was my next-door neighbor, so I invited him and his two wives and two children to watch me during the Mass. He and his family sat down on the ground before the tent and witnessed with awe the celebration of the divine mysteries. The Mass was my only spiritual missionary occupation, as I did not understand the Indian language nor they mine. I then enlarged my habitation by making another tent out of the extra canvas which is usually spread over the tent itself. My sleeping apartment was a corner of the tent, and my bed a mattress of hedge branches covered with a buffalo hide. My kitchen was a hole in the ground, into which I laid a few stones. During the first night I was awakened by the sounds of a big bass drum and the ghostly incantations of the medicine men, who were plying their medical skill at the tent of a sick woman. I can hear that weird incantation to this very day. It left such an indelible impression on my memory."

After a few days Father Moriarity was recalled from Lander, and so Father Jutz said Mass there and at Fort Washakie on alternate Sundays, returning to his Mission on Tuesday or Wednesday. One Saturday he started for the Agency, intending to say Mass there the next day, but by some mishap his pony, which had been borrowed at Lander, got away from him, carrying all the Mass utensils along. An obliging Indian lent him another pony, and on arriving at Lander, to

his great surprise and joy, he met Brother Ursus Nunlist, who had been sent out to him as helper. But the good Brother's surprise and joy were even greater than his own, for he had been assured that the Father had probably been thrown from his horse and drowned, as the pony had returned to Lander with saddle and Mass bag soaking wet. Then, after a few days' shopping at Lander, they hired a wagon to carry the Brother's luggage as well as other necessaries and returned to the Mission.

Immediately after this, plans were drawn up to build a suitable house, 24 x 24, with four rooms on the ground floor, a chapel and private room for the Father, a kitchen and dining room and the fourth a living room and workshop for the Brother. The timber for the house had to be hauled from the mountain forests 35 miles away. The walls were to be built of brick, which would have to be made by hand, the consecrated hands of Father Jutz. He described this tiresome performance in a letter to the Bishop, and the same appearing in a public paper, brought an offer of $500 and later on another of $5,000, from Miss Catherine Drexel, who thenceforth became the real founderess of St. Stephen's Mission. Meanwhile, the attic was fitted up into a fifth room, for the priest who was to come to take charge of Lander and Fort Washakie. This Father arrived in due time and was very successful at these two stations, until one day when he gave a lecture to the soldiers at the Post on the laws and obligations of marriage. That lecture ended his usefulness. They would have no more of him and even forbade him to come there to say Mass. Then meeting with great difficulties in Lander, also, which was known as the "Hell Hole" in those days, the good Father lost his nerve completely, and giving way to discouragement, returned to Buffalo to report on the state of affairs in the West. His supporters then sent him to the Bishop at Omaha to give a detailed account of his experiences in Wyoming and to beg his Lordship to abandon the Mission. But this Bishop O'Connor absolutely refused to do, even reproaching the Fathers with being unworthy successors of their heroic ancestors. A few months later Father Jutz and Brother Nunlist, after selling all their movables and

leaving their house in charge of Chief Black Coal, returned by order of their superior, to Buffalo. Then the Bishop begged the new superior, who had just been installed, to have Father Jutz return to the Mission. But being again unsuccessful, the Bishop appealed directly to Father General in Rome, with the result that the Missouri Province had to send out the old and tried Indian Missionary, Father Paul Ponziglione, and old Brother Kilcullen, who also had had years of experience among the Pottawatomies in Kansas.

They arrived at the Mission on June 30, 1886, and found it prudent to give the chief $30 to get back the Mission property, as he claimed it by prescription. Then having completed the building erected by Father Jutz, Father Ponziglione laid the corner stone for a Sisters' Convent on September 29, 1886. On that same day Father F. X. Kuppens arrived on the scene as superior and began at once to erect the brick convent. He also secured from the government a title to 160 acres of land for the Mission, and began at once to cultivate the same. On the spiritual side he himself undertook the task of instructing the children in Christian doctrine. In the following spring it was found that the walls of the new convent had gone to pieces, having been "built on sand." Then, however, a new and higher site about a mile west of the old one, was found, and the stone and brick convent, which even to this day stands as a noble monument to his memory, was begun in the spring of 1887, and completed by January, 1888. In the previous September at the intervention of Rt. Rev. Maurice Bourke, then Bishop of Cheyenne, some Sisters of Charity from Leavenworth arrived to take charge of the school. Classes opened on January 17, 1888, and during the year as many as 90 children were enrolled. They were taught reading and writing and instructed in Christian doctrine, and after some time quite a number of them received the Sacrament of Baptism. In the beginning of July all the children returned to their homes. In the following September, a number of difficulties having arisen in connection with the course of studies to be pursued, Father Kuppens thought it best to postpone the opening of school for a time. Then in February, of 1889, he was replaced by Father Ignatius Panken. Father

Ponziglione also returned again to take charge of Lander and Fort Washakie. There had been no school from June, 1888, to October 24, 1889, when classes were again opened with about 30 children in attendance. On July 29, 1890, the Sisters of Charity, on account, probably, of difficulties and discouragement, were recalled to Leavenworth, to return no more. Then, as some other Sisters of a different order, who had been promised, did not arrive, three ladies of Lander were hired to take charge of the girls, while Rev. Father Cornelius Scollan, a secular priest, was to teach the larger boys. And so classes opened again on September 1, 1890. It soon became evident, however, that these people were not equal to the Sisters in managing the children, and so, although there had been about 90 in attendance, classes broke up in the beginning of May, 1891, and the children again returned to their homes.

On August 22, of the same year, Rev. C. T. Quinn, of Concordia, Kansas, arrived with five Sisters of St. Joseph, to step into the breach. Then on August 30, 1891, Father Panken handed over his superiorship to Father Aloysius Folchi, of the California Rocky Mountain Mission, a branch at that time of an Italian Province. The Missouri Province had taken charge of St. Stephen's Mission only temporarily. As the girls and boys had thus far used the same building, Father Philip Turnell, who had succeeded Father Folchi, began another building for the boys. In June, 1892, the Sisters of St. Joseph were called away and were replaced by six Sisters of St. Francis, who arrived on August 18, 1892, from Philadelphia. They had been sent at the earnest request of Father Van Gorp, of the Rocky Mountain Mission, and Father Stephan, of the Indian Bureau of Washington. After a few weeks three more Sisters arrived, and the Sisters of St. Francis have remained up to the present time. One of the original nine, Sister Liberta, is still here, 31 years after her first arrival. "The Sisters' Records" of those days contain many thrilling incidents of their early experiences and hardships, their disappointments as well as their consolations. On September 6, 1892, the school year began and lasted until June 30, 1893. On June 28 the first Holy Communion was re-

ceived by the chief's daughter, Maggie Coal, and on the same auspicious day 19 other children were baptized.

In July, 1894, Father Turnell was replaced by Father Bartholomew Feusi, who remained until 1901. During his long stay many improvements were made and the school was put into a flourishing condition. Many of the older Indians were baptized, and the farm was greatly enhanced in value by an irrigation ditch five miles in length, which had been constructed at great expense by Father Feusi. Then there arrived in rapid succession the following superiors: F. P. Sansone, A. Van der Velden, Father F. Durgan, and again, Father Feusi, who remained for two years, and in 1905 Father W. McMillan and after him Father J. B. Sifton. The latter was the first to learn the Arapahoe language, said to be one of the most difficult, and mastered it so well that he could even preach in their tongue, and in consequence made many conversions. In the first years of the Mission, conversions had been few and far between, owing partly to the great difficulty of the language and partly also to the indifference of the older Indians themselves. The Mission had also to face contradiction, jealousy and slander on the part of Protestant Ministers, who tried in vain to render the progress of the Mission impossible. Then, too, it had to face the financial proposition of lodging, feeding and clothing an average of 100 children, without any fixed income, depending entirely on what could be obtained from the farm and in the way of charitable donations. Madam K. M. Drexel took upon herself a heavy part of this burden until the government, in 1911, agreed to apply a part of the Tribal Fund to the education of the Indian children, and annual per capita allowance of $108. Nevertheless, Father Sifton managed even during these strenuous times to erect the present laundry building and to furnish it with up-to-date equipment. This was truly a godsend for the hard-worked Sisters, and they are still very grateful for it.

In regard to the spiritual fruits of the Mission, we find in the record of 1904 that: "Up to date the number of baptized Indians still living is 360." Later records show that the total number of baptisms from

1904 to 1924 was 973, and the total number of confirmations during the same period was 417. Episcopal visits to the Mission have been as follows: June 13, 1897, Rt. Rev. Thos. A. Lenihan made his first visit and confirmed 58 persons; May 28, 1908, Rt. Rev. J. J. Keane made his first visit and confirmed 72 persons; June 8, 1913, Rt. Rev. Patrick McGovern made his first visit and confirmed 145 persons. These Episcopal visits have taken place every two or three years. All the priests of the diocese also visit the Mission every three years for their retreat. They evidently consider St. Stephen's the quietest place in the State, and always declare themselves well pleased with the accommodations. In 1922 the Mission had the great honor of a visit from Archbishop Edward J. Hanna, of San Francisco, who conducted the priests' retreat that year.

In June, 1912, Father Sifton was notified that St. Stephen's and the Dakota Missions were to be given over again to the Missouri Province in compliance with an order from Rome. The principal reason was that as this Province had absorbed a part of the Buffalo Mission and taken over many of the priests, who had formerly toiled upon these Missions, she could more easily take charge of them than could the California Province. Father Sifton belonged to the latter, but was to remain at St. Stephen's long enough to break in his successor. This was Father P. F. Sialm, who arrived on August 22, 1912, from St. Paul's Mission, Montana. On September 2, Father Sifton, to the great regret of his community and all his Indians, departed for Alaska. Father Sialm's term of office lasted two years, during which, he worked very hard for the good of the Mission. Father A. J. Keel replaced Father Sialm on September 2, 1914. Father Keel, who had arrived at the Mission the year before and carefully sized up the Indian situation, captivated them from the very start and ever after inspired them with fear, reverence and obedience. Among the whites for miles around the Mission has always held the reputation for honesty, uprightness and benevolence, and this has had its influence even on the other Indian schools, which have for years been quite friendly to-

wards the Mission and seem to be more ready to quarrel among themselves than with St. Stephen's.

The notable additions to the Mission plant during recent years have been a large and commodious play hall, a fine shelter in bad weather and an excellent place for basketball and movie shows. Then came the entire renovation of the cow barn and poultry house, and the building up of a fine dairy herd of Holsteins.

The whole country around talks of the Mission Garden, and the excellent work done in raising plants, vegetables and flowers. Of course, wide-awake Brother Perry comes in for his share of credit in this connection. Then, too, a large new pump has recently been installed which furnishes excellent water, soft and clear, instead of the muddy river water of the past. But, it may be asked, where is the income that corresponds to this immense, even though necessary, outlay? It simply does not correspond, especially in these times of the high cost of living. The government allowance is now $125, and the Mission tries hard to squeeze as much as possible out of the farm; but what is this against the expense of food, clothing, fuel, electrical improvements, etc? The Mission can only hope that private charity will flow into its coffers in a steady and generous stream.

On February 16, 1922, Father M. J. Hofferer was made superior. Father Keel, however, retains charge of the school proper by reason of his skill and long experience in manipulating government red tape.

Of all the Mission superiors up to date, four stand out prominently, on account of the indelible landmarks they have left on the progress of the institution. These are Fathers F. X. Kuppens, B. Feusi, J. B. Sifton and A. J. Keel. But the most widely known missioner who ever came to St. Stephen's was probably Father S. E. McNamara. He had charge in 1914 of all the outlying Mission stations, and up to his time the herculean trips to these stations had to be made either on horseback or buggy. But Father McNamara soon found his way into the hearts and purses of the people of Riverton, then a new and booming town, and so these good people forced him to accept the gift of a Ford. You will hardly find a spot in Wyoming, even though the most remote and inaccessible, where the people, Prot-

estants as well as Catholics, will not introduce themselves with the questions: "Do you know Father McNamara? Well, he was a special friend of mine."

Nothing will more strikingly show the checkered career of St. Stephen's Mission than the long list of names of those who had lived and labored here during the last 40 years, 1884 to 1924. Fathers Jutz, Brenner, Ponziglione, Kuppens, Panken, Scollan, Folchi, Turnell, Vasta, Sansone, Feusi, Post, Valponini, Kouffiant, Van der Velde, Durgan, McMillan, Sifton, De Rop, Sialm, Keel, McNamara, Lannon, O'Connor, Hoferer and Hohmann. Brothers Nunlist, Kilcullen, Kelly, Lachner, Paruzynski, Hurley, Wells and Holland. Sisterhoods: Charity, St. Joseph and St. Francis. Provinces of Jesuits: German, American, Italian and American.

M. J. Hofferer, S. J.

DISCUSSION OF THE SPIRITUAL EXERCISES HELD BY OURS IN THE CANISIANUM AT INNSBRUCK ON AUGUST 5, 6, 7, 1924

The two days devoted in 1922 and 1923 to an extensive and general discussion of the Exercises gave rise to the suggestion that such a meeting ought to be held exclusively for our Fathers. In this way, very likely, would be brought to light not only the power of the Exercises for the salvation of souls, but, above all, there would be acquired a scientific grasp of the varied questions connected therewith. For a free and mutual discussion would necessarily help to clarify the varying viewpoints in regard to the theory and the application of the Exercises.

Consequently, in the early months of the year 1924, both the Provincials of the German and the Austrian Provinces decided to hold such a meeting during the summer. The Canisianum at Innsbruck was selected as the place of meeting, since this House, more than any other, lends itself to scientific and academic discussion, not only because it offers suitable accommodations, but also because it assures an agreeable sojourn. Invitations were sent to the neighboring Provinces. The numerous announcements of the proposed

meeting clearly showed the interest proper to a session of such importance. Fathers came from Austria, Germany, Chevcoslowakia, Hungary, Tngoslavia and elsewhere.

We may say, in all modesty, that the success of the meeting fully justified it. Many a one, who had come somewhat reluctantly and with misgivings, soon threw his fears to the wind. The reports and open discussions of various points were profitable to all present, and all the Fathers left the Canisianum with new knowledge and new incentives. One could readily perceive how all were stirred anew to the realization of the indescribable blessing God had conferred on our Society through St. Ignatius by giving us the Spiritual Exercises. Another very visible effect of the meeting was the conviction that even at the present time our strength consists, not in new methods, but in the adaption of the old-fashioned means of salvation so graciously entrusted by our dear Lord to our Society.

As in other discussions, so here, too, we experienced benefits besides those proper to the meeting as such. Great encouragement resulted from the mutual intercourse which was had outside the time of regular sittings. Strong fraternal charity and singleness of purpose were assured from the very start of the meeting, and as a result, the Fathers spoke more heartily and candidly of the condition of their respective Provinces. The Austrian Province owes a debt of gratitude to the neighboring Provinces for responding in such generous numbers to its invitation.

The session was opened by Solemn Benediction and the singing of the Veni Creator in the Collegiate Chapel and closed with a Te Deum. The Veni Creator was intoned by Rev. Fr. Bea, Provincial of Upper Germany; the Te Deum by Rev. Fr. Preseren, Provincial of Jugoslavia. At the beginning of the first meeting, Rev. Fr. Hatheyer, Provincial of Austria, spoke a few words of greeting. He concluded the session with a brief address. Fr. Preseren in the name of all who had come from other Provinces, thanked Fr. Hatheyer for the friendly and delightful stay they had in the Austrian Province.

The "News Letter" of the Austrian Province for September, 1924, gives a survey of the three-day ses-

sion held at Innsbruck for a discussion of the Spiritual Exercises. It reviews, in particular, the principal headings of the individual reports, as well as the chief points of the open discussion on such reports. The entire reports will appear in two pamphlets (by Rauch, Innsbruck) under the title: "Studies on the Exercises of St. Ignatius." Pamphlet I: "On the History of the Book of the Exercises and of the Directory." Pamphlet II: "The First Week of the Exercises." Pamphlet I contains the reports of Fr. Codina and Fr. Sinthern. Pamphlet II those of Fr. Lönartz, Fr. Danneffel, Fr. Merk and Fr. Rainer.

The order of the day was as follows:

9-12—Meeting. Two Reports. Discussion of Reports.
4.30-6.15—Meeting. Report and Discussion.
8-9 P. M.—Discussion.

HEADINGS OF THE REPORTS AND THE DISCUSSIONS.

1. History of the Book of the Exercises.

Lecturer, Fr. Codina.

A. Material Treated. Places Where the Work was Carried On. Graces Given to St. Ignatius.
B. Works Preceding the Exercises.
C. Completion of the Exercises.

2. The Book of the Exercises.

Lecturer, Fr. J. Oberhammer.

A. Its Meaning and Valuation.
B. Its Application.

Discussion—How the Exercises can be applied to the exigencies of the times. Greater variation is allowed in the Conferences than in the Points of Meditation.

3. The Directory.

Lecturer, Fr. P. Sinthern.

A. General Features of the Directory. Its Use—Need—Predecessors—Progress—Consequences.
B. Practical and Theoretical Questions Arising from the Study of the Directory.

Discussion—Inducing people to make the Exercises. Making the purpose of the Exercises concrete. Determining the signs of religious vocation. En-

listing laymen to enlist laymen. Winning over the laggards.

4. The Exercises for Annual Exercitants.
Lecturer, Fr. M. Gatterer.

Variation Necessary in the Choice and Treatment of Material.

A. Shorten the First Week.
B. Apply the Principles of Foundation to *Daily* Life.
C. Make the Talks a Picture of Christ's Life.
D. Make the Exercises with the Exercitants.
E. Show How Sanctity Can be Acquired by the Practise of Prayer.
Prayer — Holy Mass — Holy Communion — Rosary — Way of the Cross.
F. Build Instructions Upon the *Gospel.*
Discussion—How to obtain good Retreat-masters.
1. By reading and studying the Book of Exercises and the Constitutions.
2. By the timely remarks and motives of the Professors during their ordinary daily lectures.
3. By a real love of the Society and her Means of Grace.

5. The Foundation.
Lecturer, Fr. C. Lönartz.

A. Its Meaning and Purpose.
B. Its Material and Divisions.
C. Its Application.
Praise
Reverence of God, the *Creator,* by the *creature.*
Service
Discussion—How, when and what kind of proof should be given of God's existence. Not abstrusely. But in popular form. In apologetic form. In question and answer. By the use of Scriptural texts, especially from Isaias. By illustrations to show the meaning of "creature" and to bring out the utter dependence of men and nature on a Creator.

6. The Meditations on Sin and Hell.
Lecturer, Fr. O. Danneffel.

A. False and True Reform.
B. 1. Meaning of the First Week.
2. Arrangement and Divisions.
3. Application to Changing Conditions of Place and Time.
C. Building on the Foundation-stone of Eternal Truths.
Discussion—Purpose of these meditations is to move the will, not to excite the nerves or amuse the senses. The meaning of: "One mortal sin and all is lost." Just as sin is a rejection of and sep-

aration from God, so, too, Hell is a rejection of and separation from God. Again, just as sin is the abuse of creatures, so, too, Hell is the punishment at the hands of creatures. Hell is eternal. Stress this fact.

7. THE KINGDOM OF CHRIST.
Lecturer, Fr. R. de Nostitz.

A. Its Relation to { Preceding Parts / Subsequent Parts } of the Exercises.
B. Preliminary Remarks and Headings.
C. Two Preparatory Exercises. A Picture from the Gospel and a Prayer for Two Graces.
D. The Parable of the Earthly King.
E. Second Part. The Application.

Discussion—The Kingdom of Christ in the *social* life of today. The Kingdom of Christ is in the souls and not the feelings of men. The earthly king should be described, *today*, not so much as a king, but as a leader, who wins the world to his way of thinking. The history of Josue and of the Promised Land makes a good example.

8. THE SPREAD AND INCREASE OF A KNOWLEDGE OF THE EXERCISES AND THEIR ASCETICISM BY MEANS OF PUBLICATIONS.
Lecturer, Fr. A. Dantscher.

WHY AND HOW THE PRINTED WORD SHOULD SUPPORT THE SPOKEN WORD.

Discussion—A magazine devoted to the Exercises is a necessity in Germany. It should be local, suited to the exercitants and interest them in the place where the Exercises are being given. In the world there are about 20 magazines on the Exercises. It was suggested that a Secretary be appointed, whose duty it will be to gather from the whole world whatever writings deal with the Spiritual Exercises.

9. WRITINGS ON THE EXERCISES AND THEIR VALUATION.
Lecturer, Fr. J. Schrohe.

The works of many authors were considered and subjected to a candid critique. Among the authors treated were: Bellecius, Crasset, Diertins, Dufrene, Gaudier, Gagliardi, Hettinger, Hummelauer, Izquierdo, Meschler, Neumayr, Nonell, Palma, Pawlowski, Petitdidier, Stöger, Suarez.

10. MEDITATIONS ON THE ELECTION DURING THE SECOND WEEK.
Lecturer, Fr. A. Merk.

A. Arrangement of Meditations with a View to the Kingdom of Christ, the Foundation, the Annotations.

B. Importance of These Meditations in Judging the Necessity and Purpose of the Interior Life.

11. The Asceticism of the Annotations and the Additions (Together with the Examen of Conscience).
Lecturer, Fr. J. Rainer.

The principles contained in them are always practical and necessary for steady progress in the spiritual life. Their path to holiness is sure. It is up to the director to show their value and application.

12. The Religious Movements of the Present Day.
Lecturer, Fr. E. Böminghaus.

A. The Inquisitive Spirit
B. The Eagerness to Live
C. The False Mysticism
D. The Depression Caused by the Materialism
E. The Social Needs
} of the Present.

These dangers can be removed by the Exercises.

Select what is good and conducive to self-exertion and self-denial in the following movements within the Church:

1. The liturgico-benedictine movement, which stresses the fact that the graces of the Church make us one; and to be a Christian, we should study the Life of Christ. It does not stress self-exertion.
2. The oratorian movement, which stresses theocentric instead of the anthropocentric piety of Ignatius.
3. The salesian movement, which stresses religious optimism, as the spirit of St. Frances de Sales.

The Exercises are the safeguards against what is depressing in the ways and morality of the modern world. If we give the Exercises with force and in the true Ignatian way, we need not fear the wickedness about us.

NOTES FROM A RUSSIAN DIARY

These diary notes are not intended as a report of the work being done by the relief organizations now operating in Russia. The history of the American Relief Administration will appear in due time as written by more competent authority, and the stories of the various affiliated organizations will, no doubt, be recorded in their respective annals by the members of the same, now laboring under their auspices.

We shall be satisfied, therefore, to offer some observations in a diary form, in hope that the readers of the Letters may find interest in a few rapid glances at

a country which has figured so little, and yet so importantly, in the history of the Society.

In Riga one speaks of going into Russia as though the entrant were about to explore a mysterious cave, with no guiding light, and where caution at every step is necessary if he would avoid calamity. No doubt caution is required, both in talking and in walking, and the place is replete with surprises for a stranger, but here, as elsewhere, the customs and the costumes become familiar and the tremendous work to be done gradually absorbs every feeling of uneasiness. The railroads are like the country itself; slowly evolving through a dubious process of reconstruction.

We went in from Riga at 10.20 on the evening of July 19th, 1922. Our wagon-lit or sleeping-car was called first class, but like so many other first-class things in Russia, had fallen into a state of ruin and decay, and was waiting to be rejuvenated. The car was perfectly fitted with electric lighting fixtures that needed only the necessary connections; quite indicative of the country's present condition. So we made light for and of the occasion with candles, provided in anticipation of just such a situation. Here, as in the wagon-lit in France and in the schlaf-wagon in Germany, each compartment was fitted with a wash-basin, but water in a wash-basin is too much like reconstruction, so the passengers had to be satisfied for a lavatory with a little broken sink, stuck away down in the corner of the car. One always carries his own soap and towels when traveling in Russia, but it is only here that one must stand in line and await his turn to wash, and it might be said in passing that the greater part of this people have long ago abandoned this particular line. We were traveling in a diplomatic car, which, like the Genoa Conference and, perhaps, for the same reasons, was deplorably diplomatic. A small pillow, one sheet and a rough, hairy blanket made up the sleeping outfit, and each one had to make his own bed. The berths were spacious, larger than those on the French or German cars, and so we managed to secure a good night's sleep while traveling at the rate of about 20 miles an hour. One does not realize how very fortunate he is in having a traveling companion who is familiar with the language of the country until it is time to declare customs. Mr. T., my genial coupé com-

panion spoke Russian and English fluently, and being A. R. A., we got by without inspection. This gave us time to prepare and eat breakfast while the train was at a standstill. Folks carry what they eat and drink and prepare it to their own liking, as the dining car is unknown in Russia now-a-days. The A. R. A. had put up a basket for us at Riga, and we fell upon it with good appetites while the proletariate was being put through the regular nuisance of customs. With canned heat in the Sterno form we made coffee, opened a can of sardines, with only two slight cuts resulting, took radishes for the ante-breakfast fruit and with black Russian bread made sardine sandwiches. The coffee was savory; the best we tasted in Europe. In fact, the whole breakfast, with the ubiquitous Russian cigarette for dessert, was quite satisfactory.

Before coming to the Russian border we must say a word about the car de luxe that was entrained behind our own. It was a blue car with numerous rectangular plate-glass windows, was built in three compartments; bedroom, dining room and sitting room, and upholstered to perfection in proper style and colors. Numerous servants were in attendance about this car, and we learned to our astonishment that it was occupied by a Soviet official returning from Genoa to Moscow. A palatial car, a vast and condemning contrast to all other Russian rolling stock, it might be looked upon as a fair measure of the gulf that separates the present Kremlin from the lower and neglected city of Moscow. The Russian border is very distinctly marked by a broad ditch which forms the boundry line between this country and Latvia, and the mutual neighborly hospitality that exists between the Lets and the Soviets is easily inferred from the numerous ramparts, barbed-wire entanglements and wooden crosses that marked the scenes of their last adieus. The train stopped, or rather was stopped, at the border by a horde of Reds that looked like a detachment from a Ringling side-show. Their uniforms were every color, but always dirty. The military equipment was a gun and a cone shaped hat with a large red star in front. This is the Guarde Republique of the R. S. F. S. R., or the Russian Soviet Federative Socialistic Republic. Notice that the letters read the same both ways. The world may be at a loss to know just which direction this new

republic will take, but the Russian night is short, and this people is great in more than numbers. They are arising after a weary night, but their day is hopeful and full of promise.

The preliminary inspection was conducted in a slow and disorderly way. First the soldiers looked under the cars, as though even a tramp would ride under one of these cars, or in them if he could possibly help it. Next they placed a ragged guard at the end of each car and the customs officer, accompanied by a desperately bewhiskered guard with a horse pistol, passed through the car and merely counted the passengers. Just in the midst of his calculations, some one near the end of the train fired a few shots, and in a moment the train was devoid of soldiers who evidently jumped off in the hope of getting target practice. When they reached the scene they found a Lettish official, who told them to pull up the train and get the last two cars off Lettish territory before they went through them for inspection. This they did, and after running up and down the cars counting people over and over again, and after the ragamuffin soldiers had begged enough cigarettes from the passengers, we finally got under way toward the next station, where we were to encounter the first Russian customs. The guards had evidently been victorious in their onslaught upon a train that had just passed into Latvia. A girl of about 16, very poorly clad, but smiling in the midst of distress, had been left standing beside the track, with bags and boxes enough to equip a Russian cabin. Her father, a Latvian, had gotten out of Russia and into his native land. The mother, who had been scheduled to come through with her, had been dropped at a previous station, and the girl had hoped to get through with the household belongings. She failed, however, and had been left there to be picked up by a train returning to Russia. For some reason or other they could find no place on this train, so she was still camping on the railroad track, and probably happier to be there on the border than returning whence she had come.

From now on we shall continue to encounter the crazy-quilt regimentals. Very probably their clothes were once khaki color, but time and the elements, excluding soap and water, have reduced them to a clay

colored, much bespotted and many wrinkled covering. Pants are rent, coats torn and buttonless, shoes often, and stockings always, lacking. We saw but one member of the cavalry; barefooted and pantless, with long drawers tied at the ankles, sans boots, sans socks, sans breeches and his multitude of sans hidden by a charitable and tent-like overcoat, from which he protruded like a main pole, adorned by the ever present cone-shaped cloth and dirty hat, with the red star emblazoned on the front. As we approach the Russian town of Sebej everyone is preparing for inspection. Red soldiers are everywhere in evidence, with nothing red about them except the star on the hat. Trains stop here for about an hour and watches are advanced two hours and ten minutes. Mr. T. declares our baggage and we are passed upon as exempt. Here we meet the Riga train, from which two American Army officers and a courier make up our English-speaking party. The customs men make a descent upon the courier's baggage. A few words of Russian pass between them, the baggage seal is respected, and then the courier tells them something in English which seems to give him much more satisfaction. Then comes the disarrangement and the sack of the most intimate recesses of trunks, bags, boxes and bundles. It is all over in about an hour. Household goods and personal apparel are packed up again, soldiers accumulate upon trunks until there is weight enough to close them, and everything is carried back to the train. At every little way-station there is a host of "give me something" children. Their begging does not sound like that in Russia, but one knows what they want, and a loaf of bread, dropped from the train window into their outstretched hands, is shared around and disappears in a minute. The platforms are crowded with women selling berries. A few thousand rubles will buy an eight-inch paper cone of blue berries, which are very tasty if one likes eating them off a Russian newspaper. They say it makes one nervous to eat ice-cream off a shingle, but in lieu of Eskimo pie, blue berries eaten off the title page of a Soviet gazette are considered really essential to the ingoing picnic. This time, however, we decided to forego an essential.

Thus far the trip had been too comfortable to be

called regular. One would imagine that all the misery was without. It was now about to prevail within. The railroads are a sorry remnant of a splendid and efficient pre-war system, and the people are now conveyed in the relics of former efficiency. On our train there were first, second and third-class cars. First class was unclean, second class dirty and third class filthy. The process of decay is evidently going on. At about 4 o'clock in the afternoon of the second day something snapped, there was a sudden jolt and the train came to a standstill. In a moment all the train officials were out and under our car. A large bolt supporting the spring of the car had broken asunder and the spring was scraping along the track. The train crew were all talking at once. There seemed to be no one in command, so they took a vote and decided something. Three languages were being tossed about indiscriminately, Lettish, German and Russian, but my polyglot traveling companion saw what was coming and acted quickly. We gathered up our baggage and made for a second-class car, found a vacant compartment, put in the luggage and locked the door. It had been decided to drop the car in which we were riding, and its occupants came down upon the other cars as some of their ancestors must have come down upon the civilization of southern Europe. Once again T. was the hero, and thanks to his experience on Russian railroads, we had found a place of comparative comfort, where, with the help of our improvised kitchenette and samovar, we came safely through the night and arrived happily in Moscow on the following day.

A word about Mr. T.: Tobias in the land of his wandering must have felt about the same security with his guide as I experienced in the company of this stranger, whom I met by the merest accident in Riga. He has been with the A. R. A. since they began work in Russia, and at present is Assistant Chief of the Administrative Division, as well as general interpreter for everyone and anyone. He could easily have handled the Information Bureau of the Tower of Babel, for he speaks nine languages fluently, including Chinese, Japanese, Russian, Greek and English. As yet he is only 26 years old, was educated in France and Germany and took a post-graduate course at the University of Cracow. He is a real cosmopolite, and for distance his

Odyssey makes the travels of Homer's Hero sound like a walk in a local park. There seems to be no corner of Europe or of Asia that he does not know familiarly. And yet with all this he is an American, right from Manhattan; fought through the war with the American Marine Corps, and wears what he styles his two decorations; one on his vest donated by Congress, and one on his leg donated by Germany, which latter nearly cost him his life.

Moscow: For the Russian there is nothing above Moscow, but the Kremlin, and nothing above the Kremlin, but Heaven. Just what the ordinary Russian's idea of Heaven is would be rather hard to say. Most of his time is taken up in acquiring the vital requisites of the present vale of tears. It might be difficult to analyze his idea, but the idea is there, without a doubt, and is probably very fixed and definite, for the Russians are a deeply religious people. It seems as though every second or third block in Moscow contains a church. Usually it is a Russian church, rectangular in shape with five domes, the largest of which is in the middle. These domes are gilded, or silvered, or covered with a vivid colored paint and studded with stars. Before the main entrance there is a large bell-tower, or campanile, somewhat apart from the church itself. Even the proximity of a church bestirs devotion in a Russian, and he makes the sign of the cross when passing before it, whether he be on the sidewalk, in a street-car or riding by in a droshkie. The Catholic, i. e. the Polish and French Churches, here are very well attended on Sundays, especially the Church of SS. Peter and Paul. The congregation seems to be of a higher class of people than is generally met with upon the streets, and their devotion is singularly edifying. Half an hour before the High Mass the church is crowded, and while waiting for the Mass to begin everyone joins in the most excellent and devotional congregational singing that one could wish to hear. Communions are numerous even at late Masses, and confessions are heard during the whole of Sunday morning. Sermons are long, and to judge from the patience with which the large congregation will sit through an hour of preaching, they must be interesting as well.

The architecture of the Russian Churches is, to say

the least, somewhat bizarre. Perhaps the most whimsical of all is the Cathedral of St. Basil; an architectural curio. It is all domes and towers, about 12 in number, all different in shape and each a different color. Ivan the Terrible is said to have built it, and to judge from his idea of church style, he has well merited his surname.

The stores and shops of Moscow look prosperous enough, though many of the smaller places have their entire stock in the show windows. Second-hand and curio shops are numerous and filled with materials of every description, presumably the possessions of the former aristocracy and bourgeoisie. The streets are full of pedlars vending eatables and apparel of every kind to be found in the European menu and wardrobe. It is a city of extreme contrasts. A small minority of the people is well dressed and the remainder is clad in rags. There seems to be no middle class. Many of the large public buildings have been converted into tenement houses. What formerly were magnificent offices now serve as kitchens and dormitories, and the bas-relief of an imposing facade is frequently concealed behind the drooping folds of a tenement wash. Broken windowpanes are common in many of the former government buildings and the Palace of Justice, in the Kremlin, is riddled with bullet scars. Here and there the royal eagles have been torn down from the official buildings, though strange to say they still dominate the main entrance to the royal quarter of the city. The "White City" is prostrated after a great struggle, still palpitating and awaiting sufficient strength to arise to its former grandeur. Yet, withal, the people are quite contented. There are few beggars considering the unusual conditions. Nearly everyone is active and working, and a stranger in the town notices with satisfaction the lack of staring and scrutiny to which he is subjected in many of the more fortunate cities of the south.

The Sunday markets are a study, and a source of amusement as well. The squares and the wider streets are the market places. Here you have a vegetable market and there a clothing market. One street is a market for household goods and another for poultry or for small live stock, such as rabbits, goats, pigs and sheep, and there is a special market for horses and

dogs. Everyone goes to one market or other and brings whatever he has to sell, whether it be new, second-hand or all dilapidated. Everyone is bargaining, but there is no yelling or loud calling. People merely go along, examine things, bargain for them, take them or leave them and pass on to the next. The peculiar result is that most of the large streets are blocked against traffic, and nearly everyone you meet, unless he is going to church, is carrying something to or from a market. Perhaps the most ironic contrast would be to say that the people are all poor millionaires. Before the war a Russian ruble was worth 51 cents. At present the 51 cents may be exchanged for 2,000,000 rubles, which, in pre-war value, would be $1,000,000. Next to Constantinople, Moscow is the costliest city in the world to live in. Apples are 5,000,000 rubles or $1,25 a pound. Before the war one could have bought a palace surrounded with apple orchards for that much Russian money.

The fine arts have gone begging for the time being. For years past the question has been one of food and raiment, not of aesthetic enjoyment. The city is full of excellent musicians who may be seen in the public parks playing to crowds and then collecting a hat full of rubles, which will probably be spent between bread and broken violin strings. In houses falling apart from lack of upkeep one may frequently hear an excellent musician who would make an easy living in any American city of appreciation. Russian leather is known the world over except in Russia, where bare feet are much in evidence even on the main streets. They distinguish foreigners by the make of their shoes. Russian high boots are common with the dressy class, but the commoner folks have been reduced to wearing house slippers, dancing slippers and even bath slippers on the streets in order to save what they have of heavier foot gear for the colder weather. Peasants and suburbanites come to town with their pedal parts wrapped up in rags or done up with grass and cords, and their foot-wear is generally in keeping with the rest of their habiliments.

With everyone toting bundles the main arteries of commerce remind one of the "Flight of a Tartar Tribe," save that the members of the tribe seem to be fleeing in every direction. The droshkies, or public

carriages, are often loaded with bundles and furniture as though serving for moving vans. One might say that the condition and prosperity of a country may be judged from its method and means of conveyance. Stop the taxi service in New York and the whole town would slow down accordingly. Signs of prosperity are about as numerous here as the four-leaved clover, and are looked upon as signs of good luck in the past rather than portents of a happy future. Everything is out of joint and shaky. The city is convalescing, weak and unsteady, like one just dismissed from a hospital after a long siege of illness. What should be regulated is neglected, and what should be left to free-will and conscience is seemingly regulated beyond redemption.

An Interview: With prospects in mind of an immediate trip to the famine districts of Odessa and Rostov and Astrakan, the best introduction to the work was to seek an interview with one who had just returned from those parts. In this we were singularly fortunate. Mr. Holt, as we will call him, was on his way home to New York for a month's leave, after 11 months of intense and nerve-racking experience along the length of the Volga, and before dropping the past year out of mind, as he had decided to do, graciously consented to give us an outline of his work and his wanderings. Mr. Holt was district supervisor for the district of Zaritzin during the famine season, and it might be welcome news to the world in general to know that he can give an accurate account of every pound of material that was consumed therein since the work was begun. The relief work of a single district will convey an idea of what is meant by the word famine, and of what the newly coined word A. R. A. must ever mean to Russia.

Zaritzin is the center of a district. It has 19 sub-districts, and each sub-district has 20 stations. The sub-districts are the larger towns and in each of these there is a governing committee. The stations are towns or villages and in these there is also a committee, subject to the town committee, which in turn is subject to the district supervisor, who is responsible to the director in Moscow. The duty of the district inspector is to visit every station from time to time, to take inventory and in general to keep the wheels of

the machine well oiled and moving. Considering the radius of 500 miles and the modern Russian methods of transportation and conveyance, the winter weather conditions and the vast stretches of desolate land, where only a camel or a Ford can be depended upon, one must conclude that the District Inspector has a man's job on his hands.

At each station there is a feeding kitchen or a distribution store, or both. The number to be fed depends upon the population. In the beginning everyone was included, but the A. R. A. mission was chiefly intended for children, for whom the feeding kitchens were introduced. The district of Zaritzin feeds half a million children through its kitchens, and kept alive a large portion of the elders through the famine crisis by means of food packages distributed. When A. R. A. arrived in town the whole people assembled to eat. The children were gathered in the squares and at the carrafour, directed to the kitchens, given a meal and presented with a ticket which entitled them to eat there until further notice. Of course, they all returned on the following day. Then the doctor's inspection began. Those who were actually dying on their feet of starvation, and their number was very great, were given special medical attention and diet. The rest were listed according to their card numbers, and could report once a day for an ample allowance of soup, chocolate or whatever the day's menu happened to be. One must keep in mind that the purpose of the kitchens is not to batten and fatten young Russia, but to keep the children alive through a crisis. When rosy cheeks and chubby hands have resumed their natural well-rounded curves, the child is deprived of his meal ticket in favor of one who is more in need of it. There is weeping and wailing when this occurs and protest on the part of the parent, but one must be hard hearted to be charitable here, and the individual case must frequently be neglected in favor of the masses. The habit of abandoning children near A. R. A. buildings and beside A. R. A. wagons became so common that in some places it was necessary to station soldiers around to prevent what seems like unnatural desertion, and yet was done as a last resort against starvation.

Besides being in the best position to judge the condition of the cities and towns, the District Inspector

has the added advantage and trials of having to traverse the intervening country. It needs considerable of the spirit of adventure to start out alone in a Ford truck, through an unknown country, with just enough food for one's self, when the people of the land are desperate from hunger. There are bandits, too, in several of the feeding districts, but this particular Inspector was inclined to disbelieve the frequent tales of political murders. It was his third night upon the road when he passed a horse and carriage on a lonely country road. The carriage driver seemed to have fallen asleep and neglected his horse. Mr. Inspector thought it difficult enough to drive safely when awake, and so decided to make an inspection. The carriage driver was dead, and on his forehead was branded the mark of an order of local bandits. No need to remark that he is much more credulous now. The difficult part of this phase of the life is to know who is who on the proscription list. The victims are generally officials of the regime. The outlaws are not as yet identified. They may be ex-Czarists, remnants of Wrangle's army, or imported from beyond the borders. However, the important thing for the Inspector to know was his own status in the eyes of the various factions, and it took him nearly a week to find out. It was revealed to him by the headlights of his machine, in the form of four guns pointing down the road up which he was going. He decided to stop and declare himself. Even the outlaws respected the A. R. A. He was allowed to pass unmolested and was given a paper as assurance against further molestation. That evening the town into which he had come was attacked by a mob of the same bandits, and they began their operations by posting a guard of safety about the A. R. A. buildings.

Such reports, however, and stories of bandits or of violence in any form are very rare and confined to certain districts. The famine is the universal topic of conversation. The world will never know the conditions that existed along the Volga when the A. R. A. came, because those who witnessed it all will not report it, and few, if any, journals would produce such an account, even though it were reported.

Does all of Russia present the same neglected and woe-begone appearance as the city of Moscow? Pet-

rograd is perhaps more habitable. There at least are some signs of repair and improvement. Here in Moscow nothing of the kind may be seen, save an occasional coat of whitewash on a public building, which serves to ruin what was left of a presentable appearance. Here the pavement on the streets is rough and irregular, except on one or two of the main roads, which were evidently rebuilt just before the sudden changes of dynasty. The sidewalks are everywhere full of large holes where the water is ankle deep after a rainstorm. Weeds abound in the few parks, and have long ago defaced the lines of paths and gardens. Here and there are to be seen buildings that were abandoned in the process of construction and left to test their endurance against the elements. Stone is scarce in this part of the country, and the general structure of the houses is brick, faced with cement or more commonly with plaster. This has proven a poor combination for durability, with the result that there is scarcely a single building to be seen from which some of the plaster has not fallen away. Ruins of houses are common all over the town, and one is frequently obliged to take the street in passing a stretch of sidewalk, roped off to indicate that the adjacent house is in danger of falling down at any moment. Some of the churches have been abandoned and show the usual signs of the lack of upkeep. There are holes in several of the fantastic towers of the Cathedral of St. Basil and the steps are overgrown with weeds and grass. However, the churches have withstood the drought of attention and their gilded domes seem to shine forth victoriously over the decadent surroundings. Whether or not the endurance of these shining towers portends a final victory over the astounding opposition to what they signify is hard to predict, in view of the omnious sign lately graven on the walls of the city hall, which reads, "Religion is an opiate to the people." And this sign is placed to face the "Iverskaia," which is the most famous and most beloved chapel in all of Russia.

Someone may be asking himself, how did it all happen? What brought about the present condition of the once glorious city of Moscow? After the Bourgeoisie had been dismissed and the upper strata of society de-

molished, large numbers of soldiers were quartered upon the city and their liberty was unlimited. The houses of the wealthy were taken over for barracks and treated accordingly, even to the tearing off of excellent panels and mouldings and the destruction of costly furniture, all of which was used for fuel. All trading was forbidden. Stop for a moment and try to imagine what it would mean to any city if it were made a penal offense to purchase a single loaf of bread. The next question is how did the people live? Government cards were distributed for everything; food cards, clothes cards and cards for all the commodities of life. These were redeemable in government shops for the article marked thereon.

The first great experiment of strict communistic rule was being put to the test. Production was at a standstill, so that this system, even though feasible for a time, was ultimately doomed to fail. To be brief about the system, it was a failure from the very beginning. Food cards in general were redeemed with frozen potatoes and once a week with black bread. Street cars were not running, so that the people had to walk to the places of distribution, sometimes several miles away, and often had to wait a day or two before receiving the potatoes. Black bread and horse meat were Sunday rations. A certain young man, brought up in comparative luxury, told me that he and his family lived for months on such fare, and that he sometimes had to journey four or five miles to get it. Salt and soap and other household necessities were unknown to many for several years. Naturally there was much clandestine trading going on, but for the most part everyone hoarded what he had and used it as sparingly as possible. One meal a day was the custom for most people, and at times some were reduced to the nourishment contained in the card itself.

A single incident will suffice to explain with what efficiency the card system for non-requisite objects was conducted. Nothing could be procured without a written permit. Money was useless, and only the proper card would exchange for what was desired. For mere experiment and to test the system, a young man set out to get the necessary permissions for a card that would entitle him to a special kind of leadpencil he

had seen in a government store. For several days he traveled about to different offices, answering questions and collecting signatures, until, finally, having gathered 18 different and seemingly necessary permits, he was given the card and returned to the store only to find that the pencil had been given away on a previous order. It sounds very ludicrous, but it serves as a good gauge of the system; for the young man concluded by remarking that he could have gotten the card and the pencil within an hour if he had approached some of his friends in office. He was out to test the system and he left us to draw our own conclusions.

All positions of employment were at the disposal of the government. Everyone was working, but there was no work to be done. Offices of all kinds were filled with directors and clerks, who had nothing to do but to keep moving when the inspectors came around. Banks were useless and were either closed and boarded up, or the buildings were used for other purposes. Post offices were open, but no stamps were issued. Letters were put in the boxes and were probably delivered. Only the most urgent telegrams could be sent, and then it required a dozen signatures before they were accepted. Railroads were in operation after a manner, but no tickets were sold. Permission to travel had to be obtained for even the shortest journey, which meant the securing of necessary papers, bearing the stamps of a multitude of departments. No rent was paid for lodgings and no taxes were demanded for light or water. When the system of equal distribution for all proved impracticable, the catagories were instituted. Like the parts of Gaul, the catagories numbered only three: physical work, brain work and no work. What results were expected from physical work that required no accompanying brain work whatever, it is difficult to say, but the no-work class included the aged, the sick and children.

The only thing that was given away freely and in abundance was Communistic propaganda literature. A certain man, who had a large family, but no food to sustain them, asked for a permit to go from Moscow to Kharkov, where he had relatives with supplies. The permit was refused. The next day he returned to the office and offered himself as an agent for the literature in Kharkov. He was handed a pass for himself and

family and given twelve large bundles of the literature to scatter about the province. On arriving at his destination he immediately burned the twelve bundles, for, as he said, it would have cost him his life if a single peasant had discovered a page of it. It is quite incredible that such a system could last for a year, but it endured longer than that, and it was not until late in 1921 that shops were allowed to open and public trading was resumed.

The real conditions of the famine districts we know as yet only by hearsay. Whole villages have been abandoned, and the wood work of most of the houses had been used for fuel before the inhabitants were forced to relinquish their homes in search of food. Where are they now? Either dead or scattered to the four winds. Most of the survivors are probably in the large cities or in small towns if there be an A. R. A. station near. Famine has withdrawn from the scene, but as yet is not far enough away to have removed its shadow. Dire Want and Utter Poverty, its next akin, are in full possession of the land. The Crimea and the Kuban Districts are still calling for help. Not only are they threatened with a return of famine, but they are harrassed and tormented by the numerous diseases consequent upon its first terrible onslaught. The Relief Administration has come to their aid and the affiliated organizations are laboring with the A. R. A. to prevent a recurrence of last year's catastrophe. As yet it is too early to say how long America will have to abide and minister to this stricken nation. The coming harvest must tell the story. What Russia can do for herself must be definitely answered in the Fall.

(To be Continued)

BOOKS OF INTEREST TO OURS

God and Reason, By Reverend William J. Brosnan, S. J., Ph. D.; Fordham University Press, New York.

"Modern Philosophy has emphatically turned its face away from reason as a guide to man in any of the weightier interests of life." This is the charge which Father Brosnan makes in the opening sentence of his Introduction (Page 5). And the avowed purpose of his work is "to help to counteract in some measure the deadly influence, especially on religion and morality, of this fundamentally false philosophy"; its aim, "to establish the existence of the reason-proved, personal God" (Page 11).

The charge is one that is easily and therefore commonly made. It is not always substantiated. The chosen aim and purpose on the other hand might be attained with at least a fair degree of satisfaction by a mere exposition and demonstration of the opening theses in our traditional treatises in Natural Theology. But even a cursory reading of the present work will reveal to the thoughtful mind three gratifying facts. They are first, that here is no mere reproduction, in the less familiar garb of the vernacular, of any part of a more familiar, because traditional, treatise; secondly, abundant evidence is here disclosed of the solid grounds on which so serious an indictment as the above is based; thirdly, the constructive chapters of the book are so able and adequate that they meet the most exacting demands of intellectual sincerity.

However, the work is not intended for any mere cursory reading, nor can such a reading hope to disclose its full value. It is primarily intended for the use of professors and students of our seminaries and colleges, and it is to them that it will be of greatest value. It will also make a strong appeal to the general reader who is qualified to reach out for something more than what might be called a popular grasp of the notions involved and arguments discussed. To both these classes of readers we think the real value

of the present work is to be found in the fact that it presents in happy combination two elements, badly needed in our text-books today, yet seldom found aptly and judiciously united. Of these elements, the first is the solid and orderly Scholastic presentation, through clear-cut definition, logical division and unassailable syllogistic argumentation, of the fundamentals of Theism. The second is the equally orderly and fair and adequate statement of the attitude taken towards these fundamentals by the men and women, professors and lecturers, of our own day whose names and positions make of them, so to speak, the legitimate heirs of the freethinkers and rationalists of earlier ages. The enemies of truth known to past generations may not need to be met by our students who, whether in the ranks of clergy or laity, are to be the champions of the right in the future. What these students most certainly will need is a sympathetic and unprejudiced insight into the message spoken, in season and out, by the false prophets of the present; it is just this that Father Brosnan gives them in his wealth of apt and varied quotations from the writings or pronouncements of professors of such typical and representative institutions as Yale, Harvard, Vassar and Bryn Mawr.

This latter of the two elements mentioned above gives this text—for it is, and fortunately so, primarily and fundamentally a text, despite these very substantial excerpts and other treasures of helpful erudition—the power of making just that kind of popular appeal that seems possible and desirable in even a rigidly scientific and technical work of this kind. Its appeal to the student of Scholasticism and to one who knows nothing or next to nothing of that school of thought is the same so far as this element is concerned; it lies in the fact that it proves conclusively and very explicitly the power of the century-tested principles of Scholasticism to meet and do successful battle with modern vagaries of thought as well as with ancient heresies.

Without this special appeal Father Brosnan's book would be of far less value than it is. But even then its value would be far beyond that of most or all of the manuals or texts that seek to cover the same ground. That ground is not extensive. It embraces only the first of the three parts into which the Schol-

astic treatment of Natural Theology is ordinarily divided. The existence of one, personal God is all Father Brosnan means to establish. The scholarly thoroughness with which he does establish this fundamental thesis makes us very keenly anxious to see the rest of the field dealing with God's attributes and God's actions in creatures' regard also cultivated by the same experienced and painstaking hand. To an exhaustive explanation of the nature and purpose and efficacy of the three leading arguments advanced for the existence of God we find subjoined, as the unique contribution of this text, not only the quotations mentioned above as well as equally valuable extracts from orthodox thinkers, but such a variety of illustration and concrete exemplification that it will be difficult to find any class of fairly intelligent minds that will not see these time-honored proofs in a new and peculiarly attractive light. This is perhaps particularly true of the author's treatment of the Teleological argument. Seventy-six pages are devoted to this alone. Yet there is no impression created of excessive insistence. The reason is plain to the careful student. Father Brosnan is not given to idle and useless repetition, not to the wasting of words. But his years of patient writing and rewriting of "Notulae" for his classes and his longer years of effective teaching of the subject-matter which he is here treating have made him fully aware of the value, not to say the necessity, of forewarning the student against the danger of misunderstanding lurking in a failure to grasp the difference between the various forms in which this argument is presented. So he forewarns him. In the same way, it is necessary, Father Brosnan knows, to have accurate notions about nature and properties of Chance if one is to feel the cogency of an argument from Design. So the subject of chance, which is so often assumed as known rather than explained, is here given the attention it merits. Again it is one thing to appeal to the Teleological argument alone; another to appeal to it in conjunction with the already developed Cosmological argument. In the two cases the results will be different. Not enough insistence on this point has been laid by some authors. Father Brosnan, on the contrary, here as everywhere is most clear and explicit

in discriminating the scope of one form of presentation of the argument from that of the other form.

Similar distinctive and unusually valuable features might be pointed out in the treatment accorded the argument drawn from the common consent of man as to the existence of God apprehended in the popular concept as a superior being. But the book under discussion is of such a kind that we feel sure there will be few classes of philosophy that will not be introduced to it by teachers who have been long desiring just this kind of solid and readable texts to assist them in their lectures. So there can be no need here of further explicit mention of its virtues.

The Logia in Ancient and Recent Literature, by John Donovan, S. J., M. A. Published by W. Heffer and Sons, Ltd., Cambridge, 1924. Price 2s. net.

Not so long ago it was quite commonly held by Rationalistic Critics that the word Logia, as employed by Papias, signified a collection of discourses and referred to the Ur-Matthew. In this instance, as in many others, the wish had been father to the thought. The interests of infidelity were rated as supreme and no amount of internal or external evidence was adjudged capable of undermining the "assured conclusions of modern science." The reader of Father Donovan's excellent and scientific treatise on what Papias actually meant to say will have the assurance that at least one of the assured conclusions of modern science is far from being assured. Nay, more, he will be entirely convinced that it is a mere house of cards. The word Logia during the period of thirteen centuries, that is to say from the year three hundred B. C. to the year one thousand A. D., never designated a collection of discourses. If we are to believe ancient Pagan and Christian Hellenists, not to mention Papias himself, it was the consecrated expression for indicating an inspired writing.

This is Father Donovan's thesis and he proves it abundantly. His book should occupy a prominent place on the shelves of seminary libraries. It will serve as an excellent antidote to the array of premissless conclusions that are being daily presented as the latest findings of objective science.

Augustine and Evolution. A Study in the Saint's De Genesi ad Litteram and De Trinitate. The Universal Knowledge Foundation. $1.60 postpaid. By Henry Woods, S. J.

Father Woods does not discuss the merit or the demerit of the theory of Evolution itself. His object is to interpret the mind of St. Augustine, no easy task when we consider that philosophical speculation for Augustine meant contemplation, and that he strove to see things, not from the human, but from the divine point of view.

This book shows how futile it is to give any word used by the early Doctors of the Church the special sense it has acquired in our day. It will inspire caution in appealing to their authority on views particular to our time. It will help to put the discussion on Evolution back where it belongs, and require from those who are disposed to believe in it facts sufficient to establish it.

Bibliothèque des Exercises. No. 88 *Juillet,* 1924. *Les Exercices Spirituels pour le clergé et adaptation.*

The Editor of this collection, Fr. Watrigant, has spoken in previous numbers of the efficacy of retreats for clerics. (cf. Nos. 32, 39, 40, 41, 50). The subject is far from being exhausted. The Editor hints at future articles giving sketches and plans of retreats, with selected meditations for Seminarians and Ordinandi and priests, as well as meditations for bimonthly and monthly recollections. In the present number, 88, Fr. Watrigant confines himself to three questions: 1. The utility of the exercises for priests. 2. The manner of adapting them to priests. 3. The prayers the faithful are asked to say for their pastors while in their retreat. On these points the Editor reproduces: 1. A letter of Father le Valois, S. J.; 2. A dissertation of Fr. Anatole Flamerion, S. J., and 3. The touching letter of Cardinal Mercier addressed to the faithful of his diocese, August, 1917.

No. 89, *October,* 1924. *Les Exercices Spirituels pour les homines d' affaires, utilité et adaptation.*

This number is especially for the directors of the houses of retreats and for those who organize retreats for various classes of men. Most particularly those

who give retreats to men engaged in business, professional men, men in industry, workingmen, will find number 89 most helpful and interesting.

We regret to state that number 90 has not reached us

No. 91. *Exercitia Spiritualia a P. J. B. Cecotti proposita.*

Number 31 of the Bibliothèque contains a work of Fr. Cecotti (1554-1572-1639). Duo Antiqua Exercitiorum Directoria. It may be recalled here that Fr. Cecotti for forty years was Spiritual Father of the Roman College. The Editor of the Bibliothèque reprints in No. 91, a retreat, of Father Cecotti in Latin with the title, as given by Sommerrogel, *Exercitia iis qui in nostra societate vivunt potissimum accommodata.*

Shin-To. "The Way of the Gods," in Japan. By George Schurhammer, S. J. Bonn and Leipzig: Kurt Schroeder.

The long preparatory studies for a scientific life of St. Francis Xavier enabled Father Schurhammer to write this interesting book on the native religion of Japan. In the reports of the old Jesuit missionaries we hear comparatively very little about Shintoism, but a great deal about Buddhism. This is due to the fact that our missionaries scarcely ever visited the centers of the Shinto worship (Jozumo and especially Jse, the Mekka of the Shintoists), but worked rather in the centers of Buddhism. Fr. Schurhammer, however, shows that the old Jesuits also knew Shintoism and occasionally gave descriptions of it in their writings. Their letters were the main source for his book, in fact, his aim was to give a systematic narrative of Shintoism from those very letters. Modern scientific works were used only in so far as necessary to complete the account.

This book is written both in English and in German, and the text is arranged in parallel columns. A special feature of Fr. Schurhammer's opus is the reproduction of 114 first rate photographs and 12 plates in color. Professor Franke (Berlin) calls the book a thoroughly scientific work, presented in a "form which makes its reading a delight." Another review speaks

about it as an "exceedingly magnificent work about Japan."

Little Cords. By Francis P. Donnelly, S. J. P. J. Kennedy and Sons. $1.25.

Here is another book added to the good list already published by Father Donnelly. It is pretty much in the same vein as "Mustard Seed," and "Chaff and Wheat." The title tells the purpose of the work. The chapters are "little cords" that hit surely and lightly the faults and weaknesses of inconsistent human nature. As America puts it, "A fund of reading and a wide culture enter into these little moral and spiritual lessons to make them what they are; short and delightful essays, provoking thought and persuading virtue."

Yearning for God. By Joseph J. Williams, S. J. Benziger Brothers, New York. $1.50.

In a former volume, "Keep the Gate," Father Williams considered the Soul in its struggle with sin. The present work, "Yearning for God," considers the soul as purged from guilt, striving to advance in the love of God and thus approach to the perfection of its state. The book is all the more interesting and helpful because of the stories and the anecdotes it contains taken from Scripture and history, ecclesiastical and profane. It is a strong book and excellent for retreat reading.

The Wonderful Sacraments. By Francis X. Doyle, S. J. Benziger Brothers, New York. $1.25.

This volume is a true "multum in parvo." In his preface, which takes the form of a charming letter to his sister, a religious, the author says: "In writing this book I have tried to interest, entertain and instruct." Those who have read the work know how fully Father Doyle has realized his three-fold object. It will prove a very handy help for Catechetical instructions. It is a book, too, for the man in the street. He can read and understand.

Spiritism. Facts and Frauds. By Simon A. Blackmore, S. J. Benziger Brothers, New York. $2.90.

"This book," says Bishop Schrembs in his introduc-

tion, "makes a very opportune appearance. The present disturbances prevalent in our civic and social life and the consequent mental unrest of the masses in regard to religious and moral questions, has opened wide the door to Occultism, and especially to its more popular form, Spiritism. The work in all, though logical in treatment, and in many parts scientific, is without dryness. As a convincing treatise on Spiritism in all its aspects, it is also a Storehouse of the doctrines of the Church with regard to it." A Critic in the Ecclesiastical Review (March, 1925) says: "Priests are often asked to recommend an up-to-date and reliable work on spiritualistic phenomena. The present study appears to come as near as conditions permit to meeting the average demand."

True Spiritualism. By Charles M. De Heredia, S. J. Net, $2.00; postpaid, $2.10. P. J. Kenedy and Sons. New York.

This book may be considered an answer to the frequent non-Catholic question: "Just what do Catholics mean when they say, as part of the Apostles' Creed, "I believe . . . in the Communion of Saints"; and again, it is the one and only reply to the eternal query which rises from no particular sect, but is just one of those matters we all want to see definitely settled: "Can we communicate with our dead and they with us,—and if so, how?"

The author divides his book into two sections: Part I—The Divine Corporation—wherein we find a practical presentation of the doctrine of the Communion of Saints; Part II—Our Relations With the Dead—which makes clear just why and how the members of the spirit world have intercourse with men.

Since the Communion of Saints is the link which connects the Church Militant with the souls of the departed, the author concerns himself mainly with this great Communism. Throughout, he weaves into his account extraordinarily beautiful chapters on prayer, good work, faith, hope and charity, indulgencies, the Mass, etc.

The Training of Writers. By Edward F. Garesché, S. J. The Macmillan Co., New York, 1924.

This volume offers some suggestions and observa-

tions which will be of great help both to the teacher who is rightly ambitious of developing some from among his pupils, and to the advanced students themselves, who can utilize some of the suggestions given to help themselves forward in the path of practical writing. Teachers and pupils will find the work very useful.

Le Légende de Nostre Dame, Miracles du moyen age. Traduits et annotés par Jacques Nothomb, S. J. Charles Beyaert, Bruges.

This little book contains a collection of legends and miracles of the Middle Ages, all centering around the Mother of God. As Fr. Nothomb remarks in his preface, some of them may seem naive, some a bit strained; all of them, however, show the tender devotion to and the unbounded trust in the intercession of Our Lady, so characteristic of the Faith of the Middle Ages.

OBITUARY

Father Pascal Tommasini

The oldest surviving pioneer of the Jesuit New Mexico and Colorado Mission, now united with the Missouri Province, Fr. Pascal Tommasini, S. J., died on April 7th, at El Paso, Texas, in the residence of the Sacred Heart Church, aged 88 years. In him the Society of Jesus has lost one of its veteran missionaries, who for fifty years scoured indefatigably these vast regions where communications were at the time extremely difficult and trying. His blessed memory will last among the new generations, who are already reaping the fruit of the seed he has sown with such fatigue and hardship.

Fr. Pascal Tommasini was born in Reggio, Calabria, Italy, June 8th, 1836, and at the age of sixteen, September 15th, 1852, entered the Society of Jesus. Whilst studying philosophy in Naples in 1860 he was exiled from his country with other Jesuits and found a fraternal hospitality among the French Jesuits of the Toulouse Province. He then studied theology at Vals, and was ordained priest June 10, 1865.

In 1866, when nearly thirty years old, he was witness of a sad event, which left a lasting impression on his mind. On Friday Feast of the Sorrows of the Blessed Virgin Mary he set out from Vals with Fr. John T. Gury, the great moralist, to give a mission in the little village of Mercoeur, Haute Loire. During that mission, Fr. Gury fell dangerously ill, and at the news there was an universal wail of sorrow among the people, and prayers were offered everywhere for the beloved priest. The good pastor, who honored Fr. Gury as a friend and a father, was shedding bitter tears at the presentiment of his friend's approaching death, and no less distressing was the position of Fr. Tommasini, who had to be the missionary and consoler of all. As to Fr. Gury, to show his appreciation of the kind solicitude of his companion, he made him a present of a little manuscript volume, which Fr. Pascal preserved with special devotion to the end of his life. The volume has this significant inscription: "*Memoriola Sacra! Ex dono P. Joan. Petri Gury morientis, socio suo in missione Mercorensi, P. Tommasini, die X aprilis ann.* 1866." The saintly Fr. Gury died there April 18. Fr. Tommasini from 1867-69 taught philosophy and Hebrew in the Grand Seminary of Mende, South France, after which he was sent to Tronchiennes, Belgium, for his Tertianship.

In the year 1870 Fr. Tommasini arrived at Albuquerque, New Mexico. Without delay he gave himself entirely to parish work, beginning with teaching catechism to children and visiting the Indian missions. During the fifty years of this pioneer life (1870-1920) he had his residence particularly in Albuquerque, New Mexico; in Conejos, Colorado, and in El Paso, Texas. Through all these years he was superior, minister,

pastor and director of church societies. In the San Luis Valley, Colorado, with headquarters at Conejos, the oldest parish of the diocese of Denver, he did truly heroic pioneer work for the longest period of any pastor. Besides the parish school, which was at the same time the public school, under the management of the Sisters of Loretto, he established the Children of Mary, the "Louises" (Boys of St. Aloysius), the Apostleship of Prayer, the Christian Mothers, and seemingly the most successful of these societies, the Catholic Union of St. Joseph for Men. An instance of these men's splendid devotedness to God and their priest was the fact that when the whole side of the great Guadalupe Church of Conejos fell to the ground, he enlisted his Mexican men to make thousands of abodes for this wall some four feet thick, and within two months had it in perfect condition, without the cost of a cent. In this San Luis Valley as elsewhere, by his heart of gold, he won the love of all, Catholic and non-Catholic. In El Paso, during his second incumbency (1897-1903), he estabished also his cherished Unino Catolica de San José, and the Apostleship Of Prayer, inculcating the devotion to the Divine Heart, which is bringing so many blessings to the parish.

Fr. Pascal, as he was familiarly called, was a zealous and eloquent missionary. In a note written by him on a photograph, we read that in the one year, 1866, from January 8th to December 8th, he scoured the vast diocese of Los Angeles and Monterey, California, at the request of its prelate, giving missions in forty-three parishes, in times when communications were a hardship in themselves. In later years, from 1899-1901, as he wrote himself to his superiors in Rome, he alternated with another father, giving missions in pueblos and cities of the neighboring republic of Mexico, "with abundant fruit of conversions and to the great satisfaction of the Bishop of Chihuahua, José de Jesus Ortiz, who was ever anxious to have our fathers of El Paso to give missions in his immense diocese." We have also heard him speak often of his missions in Sonora and Sinaloa and in various parts of the southwest of the United States and northern Mexico.

We do not know that Fr. Pascal published anything, outside of communications to the *Revista Catolica* of Las Vegas, and some hymns, etc. We know, however, that he had written a treatise on philosophy, no doubt when he was teaching in France, but when sent to our mission he did not have it published and in fact the original was not preserved. Among his writings were found a multitude of sermons, conferences for missions, meditations and exhortations for retreats, panegyrics, etc.

In the year 1920, just when he was rounding out the fifty years of ministry in these regions, the Lord visited him with a stroke of apoplexy, which incapacitated him for work; but he embraced sickness in the same spirit in which he had received health, acting still the missionary toward all those that surrounded him, by his piety, obedience, docility and the exercise of the other religious virtues. His great trial, during the four years he still lived in El Paso, was to think himself useless, not being able to work any more; but he carried this cross

with great patience and resignation. The keenest sacrifice, however, in the last months of his life was the impossibility for him to celebrate Mass. He could only receive communion, and this he did with such feeling and devotion that it impressed all those who were present. Little by little the precious life came to an end. On Friday, March 21st, Fr. Pascal suffered another stroke and received Extreme Unction, and the following day, when more conscious, the Holy Viaticum. From that time he hardly moved, and after two weeks, during which he did not speak, with eyes raised to heaven, he peacefully expired on April 7th.

His funeral in its simplicity was imposing and very impressive. Two Jesuit prelates officiated, Bishop Anthony J. Schuler of El Paso, and Archbishop Luis J. Munoz, exile from Guatemala, and some twenty Jesuits were present from El Paso, Ysleta and Socorro, and an immense throng of the faithful who cherished such grateful memories of Fr. Pascal. The younger brother of the dear departed, Fr. Francis X. Tommasini, S. J., was not able to be present, being just then convalescing from a serious illness in Pueblo, Colorado, and himself for years an active pioneer of the Colorado and New Mexico Mission.

ALOYSIUS BRUCKER, S. J.

BROTHER FRANCIS C. SCHROEN

Brother Schroen was born in Bavaria, January 4, 1857. When he was only an infant in arms, his parents came to the United States and settled in Baltimore. Francis was the eldest of thirteen children, who are all still living (June, 1924), and all located in Baltimore and Washington. The family lived in St. Michael's Parish, and the children attended St. Michael's school. The father was a tailor and he wished his eldest son to go and do likewise. But the boy had other tastes and other aspirations. He was a born artist, and he practised drawing from his earliest years. When he left school he became a house painter, and later a skilled decorator. He did sign-painting, staining, graining, marbleizing and ornamental work of various kinds. His specialty was plastic decoration. He was employed by the firm of Emmart and Quartley, who soon recognized his exceptional ability and made him head of the plastic department.

When he was about twenty-one he married Miss Mary Meldick, who had become a convert before the marriage. She was a model Catholic till her death some fourteen years afterwards, and she proved herself a devoted wife and mother. The union was blessed with three children, two of whom died in childhood. The third child, Margaret, is now married and living in Johnson City, Tennessee.

By reading infidel writers, Mr. Schroen gradually became more and more careless about his religion and finally he neglected it altogether several years before his wife died. Her prayers, her entreaties and her good example seemed to have no effect upon him, but things are often not what they seem. We know on general principles that prayer is never in vain. If not answered in one sense or at one time, it will be heard in another sense or at another time.

After he lost his wife, Mr. Schroen broke up his home and

took his little daughter to live with a married sister. At the suggestion of this sister's husband, he invested all his savings in some property, which promised a high rate of interest. In a short time the project failed, and the investors got but six cents on the dollar. That was the climax to a series of crosses and losses. He had now lost his wife, his children, his home, his money, and last but not least, he had forfeited the consolations of his religion. However, he was not the man to become discouraged. He set to work once more to retrieve his fortunes. He prospered a second time and made money, but his home life was desolate. In order to beguile the time and forget his dreariness, he made a ouija board. He had read books on spiritism, although he had never attended a seance. He had learned from his reading that, in order to get results from the ouija board, one must become purely passive, submit one's faculties to the invading intelligences and concentrate one's mind on the subject in hand to the exclusion of all others.

After practising that state of passivity for a few days, the board began to work. When he asked a question he could feel some external power moving his hand. One of the first questions he asked was this: "Is there anybody who wishes to communicate with me?" His hand moved and spelled the word, "Yes." After a while, he fancied that he was conversing with the spirit of his dead wife. As he put his questions *mentally*, not orally, it was clear that the intelligence operating the board could read his thoughts. In his thirst for further knowledge about things beyond the border and behind the veil, he found the spelling process of the ouija board slow, tedious and tiresome. He inquired if there was a quicker method of communication with the dead. He was told there was, and he was recommended to take a pencil or a piece of chalk or charcoal. He did so, and as soon as he formulated the question in his mind, the hand wrote the answers automatically with marvellous rapidity. At first the information given was pious and proper, but that tone did not last long. Very soon his pencil or chalk wrote things which he declared, in after years, to be "obscene, blasphemous and shocking." The language was altogether unlike his pious wife, and so he became wary and suspicious. Nevertheless, he did not abandon the evil practice, for he was fascinated by it. He turned to it whenever he could make or find a vacant moment. He passed his evenings in communication with the other world. He tried the automatic pencil even at his work.

When the climax came he and a helper were decorating a parlor in one of the mansions on Park Avenue, Baltimore. The family had gone away for the summer, and there was the stillness of death about the place. It seemed just the atmosphere needed for a quiet chat with the dead. He took a piece of charcoal and began to ask questions mentally, and hence in a manner inaudible to his assistant. The answers that came cannot be repeated, for they were shocking beyond description. He said: "I conjure you in the name of God to tell me who you are." His hand began to move rapidly and furiously as if his own, but in the present case it was a scribble at the best impelled by a raging demon. The automatic writing was never and an unmeaning tangle of lines at the worst. It was as unin-

telligible as the wrong side of a tapestry. He repeated his conjuration in the self-same words, and the repetition merely served to increase the fury of the writer and the confusion of the writing. The third time he said with great emphasis: "I command you in the name of the living God to reveal your identity." His hand moved with violent trembling and it wrote the single word: "B-e-e-l-z-e-b-u-b." The poor victim shook all over, dropped his charcoal and went down off the scaffold. He could never explain till the end of his days how he managed to descend safely in his dazed condition. He realized then for the first time that he was obsessed by the evil spirit. He felt a strong impulse to commit suicide. He removed his working clothes and left his partner behind without explaining what had happened.

He knew not whither to turn for assistance. He naturally thought of some neighbor whom he had known many years before, and who practised spiritism. The family consisted of a mother and two daughters. She had lost her husband, and she supported her children by dress-making. She told her intimate friends that she received frequent messages from her deceased husband. Mr. Schroen, in his present agitation, naturally thought of this spiritistic widow. He decided to seek her advice and he boarded a street car with that object in view. On the way an inner voice bade him seek relief in the Church of his youth. He followed the impulse of the moment, which was really an actual grace. He knelt before our Lady's altar, begged her to cure him, promised to amend his life and become her devoted servant for the rest of his days. He felt instantaneous relief. After a short prayer of thanksgiving he went to the rectory nearby and asked to see one of the priests. St. Michael's is in Charge of The Redemptorists, so a member of that order answered his call. He told his story briefly and begged to be exorcised. The prudent son of St. Alphonsus, wishing to be sure of his ground and his faculties, told his visitor to return in the course of a day or two; but as the visitor was completely cured, he never returned for the exorcism. He went home a sadder, but a wiser man. He repaired to the Passionist Monastery as soon as convenient, confessed his sins, and kept his promise to our Blessed Lady till his death. But I am anticipating somewhat.

The next day he went back to work and found his helper in a feverish state of excitement. The helper said: "Did you notice anything strange about this place yesterday? My pipe, which was hanging yonder, seemed to swing back and forth like the pendulum of a clock. The house seemed to be haunted, and so I had to quit work and go home to brood over what I had witnessed, and lie awake instead of taking a needed night's rest."

When Brother Schroen told me the story, he remarked: "That shows that the unusual occurrence was not a subjective illusion, but an objective reality."

Ever afterward he felt that he was a brand snatched from the burning. He had recourse to Mary, the Refuge of Sinners, to whom nobody applies in vain for her assistance. He went to Church morning and evening, and thus he made up

for lost time. He chose for his spiritual director the Rector of St. Joseph's Passionist Monastery on Frederick Avenue. The place was then called Irvington, but it is now part of Baltimore. He applied for admission among the Passionists, but his spiritual advisor bade him wait for a year or two and examine the matter in prayer. At the end of that time the confessor advised him to become a Jesuit lay-brother instead. We owe a debt of gratitude to that good Passionist for sending us such a valuable man. His name was Father Edward, and he afterwards died in South America. May he rest in peace and reap the reward of his labors.

Mr. Schroen determined to follow the advice of his confessor and apply for admission as a Jesuit lay-brother. But, before doing so he had to provide for his daughter. He had lost the savings of years by bad advice and foolish investment, but he was not the man to give up without an effort. He was master of his craft and he had acquired a local reputation. He was much in demand to decorate Churches and theaters, halls and private houses. He saved money again—enough to educate and provide a dowry for his daughter. He placed her with the Visitation Sisters at Catonsville, Maryland. She remained there until she graduated, and even a year or two afterwards. She married a Catholic, and she is now rearing a beautiful family in a Southern city.

Her father applied for admission as a Jesuit lay-brother and was accepted. After the usual preliminary probation he began his novitiate at Frederick, June 21, 1898. While he never had any doubts about his vocation, he had to struggle hard for years against parental affection.

Brother Schroen has left abundant evidence of his artistic ability in nearly every house of the province. At Georgetown he decorated Gaston Hall, the Riggs Library, the student's reading room, the Philodemic room, the parlor, the corridor and the main entrance. At Fordham his skill is recorded in the boy's chapel, St. John's Church, the main hall and the parlor. At Philadelphia he painted and embellished the Gesu, one of the biggest churches in the country, the college hall and the community refectory. The pictures which he painted of the saints in the form of medallions are much admired. At St. Francis Xavier's, New York, he decorated the lower church, and at St. Ignatius', 84th street, he did the parlors, the assembly room and the domestic chapel. At the new Boston College his work is prominent everywhere, in the rotunda, the library, the auditorium and the parlors. In Kingston, Jamaica, he decorated the new Cathedral and the result is a lasting monument to his skill, which only an earthquake can destroy. His last undertaking was to decorate the Church of the Holy Name in New Orleans. Decorators and architects came from far and near to admire and study his art. The architect of the new Jesuit Church in Chicago declared that he could sit for hours contemplating such an exquisite style of ornamentation.

The magnitude and responsibility of his last task impaired his health, and he returned from the South to Georgetown, a wreck of his former self. His friends and brethren were shocked at his appearance. But he had done his work. He had consecrated his life and his talents to the service of the Lord,

and the Lord is doubtless well pleased with the sacrifice. The good brother was always simple, modest, charitable and edifying. He more than atoned for the negligence of his young manhood. The Queen of Heaven, who rescued him from the grasp of the demon, had a crown awaiting him more beautiful than anything he himself placed on a saint. His hope was full of immortality. His business friends may have deemed him foolish, but his lot is with the saints.

August 29th at 11:50 P. M., Brother Schroen died in the Infirmary of Georgetown University. He had received the last sacraments a few days previously; he was perfectly resigned to God's holy will and was well prepared to render an account of his stewardship. He asked that an image of the Crucifixion should be placed in such a way that he could keep his eyes fixed on it as he lay on his death bed. He had consecrated his life and his talent to the service of religion, and now religion was his supreme consolation. He had renounced the world and its pleasures to follow Christ in poverty, obscurity and self-denial, and now he looked forward to the promised hundred-fold. He was devoted to his only daughter, Mrs. P. G. Molteni of Johnson City, Tennessee, and naturally he would have liked to see her and say a last farewell; yet even there he showed his self-sacrifice and detachment. In order to save her the trouble of coming so far in hot weather and leaving her little family to the care of strangers, he sent her word not to come. Her convenience was more to him than the gratification of a natural affection. He was unselfish to the end.

Since his return from New Orleans he spent his time partly in prayer and spiritual reading, partly in painting little landscapes. He had promised to do a more elaborate work for the Georgetown Library, but he did not live to fulfill his promise. He wished that the paintings already done should go to his grandchildren. He sent them his blessing the day before he died.

When the good brother died the Rector of Georgetown University, Father Creeden, telegraphed to Mrs. P. G. Molteni, informing her of her father's death and inviting her to see his remains and attend the funeral. Despite her delicate health and the length of the journey, she came and brought her oldest boy. During her stay at Georgetown she received every possible attention, for which she was and is highly and duly grateful. The funeral was also attended by many other relatives from Baltimore and Washington, including brothers and sisters, nephews and nieces. Father Creeden said the Mass, and the rest of the community, assisted by several others of Ours from other houses, recited the office of the dead. To those who knew the man, his work, his conversion and his promise, the ceremonies were unusually touching and significant.

The burial was in the beautiful cemetery of Georgetown University. R. I. P.

VIEWS OF EXPERTS

Among the many specimens of his decorative skill which Brother Schroen has left to posterity, art critics are not agreed as to which is his masterpiece. Some prefer his work at George-

town University; others that at Boston College, and others say that the decoration of Holy Name Church, New Orleans, is his last and best. Not a few competent critics, however, claim that his masterpiece is to be found beyond the limits of the United States in the Cathedral of Kingston, Jamaica. It is difficult now to determine which he preferred himself. They say that in a family the youngest child is always the pet and the favorite. And so it seemed to be with Brother Schroen. In art and kinship he liked his last and youngest best. This difference of opinion among critics is in a sense a compliment to the variety of his decorations and the Catholicity of his taste. His work had something about it which appealed to every cultured eye, and each critic preferred that specimen in which his favorite quality was prominent. This will serve to explain the apparent contraditions between the following appreciations of his work in different parts of the province.

The Catholic Cathedral of Kingston, Jamaica, was consecrated by Rt. Rev. John J. Collins, S. J., on February 5th, 1911. On that occasion the local papers contained a detailed account of the ceremonies, of the edifice and its decorations, assigning credit to whom credit was due. Architect and builder, sculptor and decorator, friend and benefactor, the Bishop and his assistant clergy, the zeal of the priest and the generosity of the faithful—all received a due meed of praise. The account is much too long for my present purpose, and so I take the liberty of extracting only the part which concerns Brother Schroen's work. It was written by a government engineer in Jamaica named Braham Judah, Esq., A. M. I. C. E. I am told the above initials stand for "Associated Member Institute of Civil Engineers," that the Institute is quite exclusive and high-class, and that membership is sufficient guarantee not only of social prominence, but also of intellectual excellence. On that supposition we may safely take the following appreciation at its face value, making some allowance, however, for the exaggeration of enthusiasm inspired by a grand occasion and a splendid temple. Among many complimentary things the writer says:

KINGSTON, JAMAICA

"The transcendent glory of the magnificent interior is revealed in the expression of an extremely high art, gloriously and superbly executed by the humble Jesuit, Brother Schroen.

"The supreme work of this humble man is an embodiment of holiness. It impels a feeling of adoration as we gaze into the depths of the cupola, as if far away beyond the earth, the heavens open, and within a circling cloud the Dove is seen, the emblem of the Holy Spirit, radiating the beams of heavenly light. We catch the deep inspiration of ecclesiastical art; the pulses throb; and we involuntarily admit, as we read the words encircling the base of the cupola, that 'this is the Church of the Living God, the Pillar and the Ground of Truth.' The heavenly lights descend, and as we gaze we see the beams broader and more clearly, until at length they rest on the life-size form of the four Evangelists enthroned on the four pendentines of the domes, their features illuminated and inspired with divine life and light.

"Our eyes, slowly falling, rest above the altar in the Sanctuary. We almost breathe a prayer, for there we find wonderful allegory, the representation of the Most Holy Trinity. Oh! the wonderful light! The transcending glory of the Trinity amid the seraphic beauty of the Nine Choirs of Angels. We read and almost fancy we hear the Angelic voices sounding *'Sanctus, Sanctus, Sanctus Dominus Deus Sabbaoth! Hosanna in Excelsis. Gloria Patri et Filio et Spiritui Sancto.'* "

And then the writer goes on to describe other ornaments which were designed by the artist though executed by others, such as altar and pulpit, railing and casing, statues in white Carrara marble and wood-carving in black native mahogany.

The Boston Evening Transcript for October 15, 1916, published a long article on the New Boston College, by Rollin Lynde Hartt. From that article we take the following extract, which will help the reader to appreciate Brother Schroen's work:

"So used have you become to associating dull hues with the gothic, that you forget how gorgeous were the 'Dark' Ages and how daring the original color-schemes their architects supplied—precedent and to spare for what has been accomplished here. Inside the great tower and offsetting the gray of stone pillars and arches, color gleams resplendent, with lavish use of a pale, greenish gold and a rich and all but redundant profuseness in design. Gothic? In detail, perhaps not. In adherence to strictly mediaeval standards, assuredly not. You recall Viollet-le-Duc's restoration of the Sainte-Chapelle, and remind yourself that it was not in the least like this. Possibly your aesthetic traditionalism growls within you, till you wonder if the architects are not tearing your hair. Patience! The more you study those radiant decorations, the more it seems to you that they reflect the spirit of the Middle Ages. And so they do, in a way little dreamed. All the mural embellishments here, all those in the library, all those in the sumptuous assembly hall, and plenty more besides, are the work of a lay brother, who, though not ordained, belongs to the Jesuit order and labors for the salvation of his soul and to the glory of God. Up yonder on his scaffold, you will see him, a very modern-looking artisan in overalls—prosaic, frankly, yet with a mission like the Twelfth Century craftsmen, whose workmanship in stone, wood and jewelled glass lives after them in the European cathedrals and was prompted by the same devout motive.

"What matter, then, if the lay brother is in some minor respects more like a saint than an artist? 'The letter killeth, the spirit maketh alive,' and the spirit is perfect."

Father Joseph J. Himmel*

Father Himmel died at Georgetown University November 3, 1924. He was present at dinner and recreation the very night that he died. At 8:30 that evening he got an acute attack of indigestion, which caused intense pain and ended in death about midnight.

Some years before he died he had a stroke, which affected his speech. After that he never spoke in public and seldom

*An article on Father Himmel and the Missions will appear in a future issue of the *Letters*.

in private. He did not make a speech even at his Golden Jubilee, which was duly celebrated at Georgetown November 24, 1923. He was placed in charge of the Archives at Georgetown, and the retirement of the office suited his temper and his condition. Twice a day at a fixed hour he went to his fire-proof apartments and the demon of flame had no terrors for him. He communed with ancient worthies in musty tones, and he let them do all the talking. He had few visitors: only an occasional book-worm or a curious historian. The visitors to the college were taken to the library proper and they seldom descended to the vaults where the Archives are kept. Thanks to Father Devitt and Father Barnum, the Archives of Georgetown are said to be the best-ordered collection of the Society in America. Such is the testimony of Father Garraghan, who examined Jesuit records in the United States and Canada.

At the funeral the chief mourner was Miss Agnes Himmel, his sole surviving sister, who is librarian at Notre Dame College, Baltimore. There were few outsiders present, not nearly as many as one would expect, considering the prominence of the deceased. But the Chapel was filled with the student body, and only a close observer would notice the absence of mourners. The Rector of Gonzaga College presided at the office for the dead, and the President of Georgetown said the Mass and read the prayers at the grave. The funeral procession passed between two lines of students, which extended from the College to the graveyard. Thus was laid to rest a man of few words and many deeds.

When a Jesuit has had his golden jubilee and has held important offices during a very active life, he seems at first sight to be a good subject for a biography. There ought to be a wealth of material, not merely for an obituary sketch in the *Woodstock Letters*, but for a "Life and Remains" in two volumes. Yet this is one of the many instances where things are not what they seem. It all depends on the individual case. If a man saves his correspondence, his occasional sermons, his fugitive verse and his other writings, and if he has kept a scrap book filled with press notices about him and his work, he may leave to his biographer a trunkful or two, and his admirers may have collected half as much more. But when a man is naturally silent and supernaturally reticent, when he loved to be unknown and sought to be forgotten, he may leave nothing behind except saintly memories too scattered to collect and two sacred to record. The *ama nesciri* of Kempis is fatal to biography. If we could only get a glimpse at the Book of Life, and copy from that source the record of an apostle, if we could only examine the net result of his work in the pulpit and the confessional, in public and private; if we could only count the wounds that he healed, the souls that he saved, the brands that he snatched from the burning; if we could but chronicle the prayers that he said, the tears that he shed, the wrongs he endured and the foes he forgave: then indeed we should have abundant material to set down for the edification of posterity. Such a multitudinous record is known to the omniscient eye of God alone. We mortals must try to glean a little here and there and collect the whole into a sheaf.

Father Himmel was pre-eminently a hidden man. He was prominent yet humble, more talked of than talking. He held posts of trust and responsibility for the greater part of his life. He was seventeen years Superior of the missionary band, seventeen years Consultor of the province, fourteen years Superior of the house of retreats at Keyser Island, one year Rector of Gonzaga College, four years President of Georgetown Universtiy and three years Rector of the novitiate at Poughkeepsie. That unusual career implies unusual success. Yet he could not explain his success or understand his appointment; nor did he keep records which might help to remove the mystery. In the early days of his priesthood he prepared his sermons carefully, yet in his humility he did not deem them worth preserving. Possibly he lent them to some aspiring missionary, and they were never returned. The present writer once asked him for a few leading principles which might serve to explain his career, but he had none to give. When asked for documents, he smiled and glanced at the stove. When questioned about his extraordinary success on the missionary band, he raised his eyes to Heaven as if to indicate the source of his strength and the treasure-house of his labors. Finally, in order to get rid of his importunate questioner, he produced his autobiography, which amounted to a single page of dates and facts. From that slender record the present sketch has to be mainly drawn.

Joseph Himmel was born in Annapolis, Maryland, on the Duke of Glocester street opposite the Green, January 16, 1855. In quantity and quality the family was one of the good old-fashioned kind. There were eight children, and the atmosphere of the home was thoroughly Catholic. Joseph never set foot in a public school, as if his parents with prophetic instinct were preparing him for his future calling. From 1862 to 1866 he attended a private school. The next three years he was tutored by a priest named Father De Sales. In 1869 he entered St. John's College, Annapolis, on the Mason Scholarship, but he remained there only one year. From 1870 to 1871 he attended St. James' School in Baltimore. At that time he felt an attraction for the Redemptorist Order, and he spent the next two years at their training school in Ilchester, Maryland. Sometimes a trifling event may have life-long consequences, at least it proved so in the case of young Himmel. In the November of 1873 he got into some boyish trouble which made him transfer his allegiance from the Redemptionists to the Jesuits. Up to that time he had never met a Jecuit, and he knew of them only from books. From Ilchester he went straight to Loyola College, Baltimore, to see the Provincial, who happened to be Father Joseph Keller. He applied for admission and was accepted after the usual preliminary examination. Under the influence of his new-found vocation he wanted to enter the novitiate without going home, but the Provincial prevailed on him to visit his family first, and to obtain the permission and the blessing of his parents. He obeyed, but he did not spend even a single night at home after he had made up his mind to leave kith and kin for the love of Christ. He had probably been reading of Jesuit apostles, who went on distant missions without saying farewell to their relatives. After spending just a

few hours at home and obtaining the consent of his parents, he set out for Frederick, Maryland.

He began his Jesuit career November 24, 1873, and had Father Ward for novice-master. A little more than two years afterwards, on December 8, 1875, he took his vows. After the noviceship came the juniorate. As he had studied the Classics for six years outside, he got but one year to review them. From Frederick he went to Woodstock for Philosophy. During his first year at Woodstock he showed signs of weak lungs and he began to spit blood. He was compelled to interrupt his studies and was sent to Georgetown for his health. However, he did not take a complete rest. At Georgetown he did some prefecting, teaching and private study. After a year at Georgetown he went to Holy Cross, where he spent the next four years teaching, prefecting and studying his philosophy privately. He was by nature dignified and by grace edifying, and he made a lasting impression on the students. They used to speak of him afterwards with great affection, reverence and gratitude.

In 1882 Mr. Himmel went to Woodstock for his theology. He was ordained August 27, 1885. Immediately after ordination he was assigned to the out-missions of Frederick. After one year of this country life, with plenty of exercise in the fresh air, he was deemed strong enough to go on the missionary band. He spent the next three years as a missionary, with headquarters at St. Mary's, Boston. From 1889 to 1890 he made his tertianship at Frederick under Father Pardow. Immediately after his tertianship he was appointed Superior of the missionary band, and he filled that office for seventeen years, all told. His success on the band can best be appreciated and described by a fellow missionary who gave many a mission with Fr. Himmel, and who had a good chance to study the leader at close range. A casual observer, like the present writer, would be inclined to ascribe his unusual success, partly to his eloquence in the pulpit, partly to his kindness and forbearance in the confessional. Nature blessed him with a deep, rich voice, and art taught him how to use it with effect. His personal presence and dignified bearing added considerably to the effect. He was a six-footer, with a graceful figure and a pleasing appearance.

The laborious life on the band affected Father Himmel's health, and in May, 1898, he was compelled to take a needed rest. He spent three months at St. Thomas Manor, Maryland and in the following September he became Superior of the house of retreats at Keyser Island, and he held that office for nine years. In 1903 he again took charge of the band and remained in charge until he became Rector of Gonzaga College in 1907. After a year at Gonzaga he was appointed President of Georgetown University.

When Father Himmel became Rector of Georgetown he inherited much trouble; but he was just the man to bring order out of disorder, and bid the stormy billows be calm. In less than six months he had the machinery of a great university moving smoothly once more. He had fully justified the hopes of those who assigned to him such a difficult task. He had two prominent qualities which admirably fitted him for his

work. He had an uncommon amount of common sense, and his kindness was inexhaustible. He had also a head for business. The Dean of the Law School, who was associated with Georgetown for more than sixty years, and who during that time had met many presidents, was once asked what he thought of Father Himmel. He replied: "That man was a top-notcher," and then he went on to explain. Father Himmel blended in his character simplicity and prudence in Scriptural proportions. If a member of his Community made an exorbitant request, the Rector would ask the man to act as judge in his own case. He would say to the petitioner: "Suppose you were in my place, how would you treat such a request? Would you consider it prudent to grant it?" Sometimes the man in question decided against himself.

As Rector of Georgetown, Father Himmel received many invitations to attend important functions whether academic, social or diplomatic. Though he abhorred such functions himself, he saw to it that the University was duly and ably represented whenever it should be so.

In 1912 Father Himmel became ill and he spent from January to May in the hospital. He could no longer perform the numerous and onerous duties of his office, and so he had to be relieved. Father Alphonsus Donlon took his place. After leaving the hospital he went to Keyser Island to recuperate. In October of that year he again took charge of the Island and he held that office for the next six years, that is, from 1912 to 1918. In 1913 he became Superior of the missionary band and he acted as such until he left the Island. In 1918 he was made Rector of the novitiate at Poughkeepsie, New York, and he remained in that office for three years. He would doubtless have remained longer if his health permitted. After quitting Poughkeepsie he went back to Keyser Island, December 24, 1921. His last days were spent as archivist at Georgetown. He was always ready to oblige those who wished to consult his treasures. He was a man of few words, and those few were invariably kind. He was a ray of sunshine in the Community. In spite of delicate health, he did the work of a strong man, and despite his weak lungs he had a deep voice and attained the length of days promised to the just man.

During his time as head of the band he turned into the province $430,000.00 net, not including ordinary gifts, masses, retreats, etc. Our scholasticates depend to a great extent on the financial support of the missionaries. These zealous men are not only saving souls themselves, but supporting others to continue their work. The province owes them an eternal debt of gratitude.

The following tribute to Father Himmel was written by a fellow missionary: As a successful missionary himself, he had the gift and the chance to appreciate the labours of a brother in arms.

The following appreciation was sent to the Georgetown Archives by Father Francis T. McCarthy, who launched Father Himmel on his missionary career:

My first meeting with Mr. Joseph Himmel was in 1883 at Woodstock, and it lasted but a few seconds, just long enough to shake hands and exchange a word of greeting. He appeared

to be delicate at the time; and he was not raised to the Priesthood until some years afterwards. After ordination he was sent to Frederick, where his health forbade any but the lightest duties. He was practically given *carte blanche*. Instinctively he procured fishing tackle and whipped the brooks of Frederick County with a quiet pleasure equal to that of Isaac Walton: but not for long was this congenial sport to be enjoyed.

A big mission was to be preached in the Cathedral of Philadelphia and there was a shortage of helpers. The Superior of the mission band wrote to Father Robert Fulton, then Provincial, and asked for Father Himmel. His request was granted, and the erstwhile fisher of trout became forthwith a fisher of men. Before the mission closed, its leader was so pleased with his temporary helper that he asked Father Provincial to have him appointed as a permanent member of the band. The Provincial yielded reluctantly, and he had reason for his reluctance. He feared that the request was dictated by sympathy or friendship, and that the health of the young father was quite unequal to the strenuous and exhaustive work of the missions. Moreover, he did not wish the mission band to become a "sanitorium," as he later expressed it. Yet a veritable sanitorium it proved to be for Father Himmel. He appeared to grow stronger from day to day in spite of his labors, as if the demands made upon his strength created a new supply. He used to spend much of his free time in the library smoking his long pipe. He was merely browsing, however, as much reading was beyond him.

His well-meaning, though seemingly severe, superior would sometimes tell him after breakfast to give an instruction at the close of the 9 o'clock Mass, suggesting the subject and the chief headings, and then stroll over to the church to see how the budding missionary would acquit himself. Soon it became evident that the young preacher had the rare gift of interesting children. His tall figure, his quiet manner, his deep but sweet voice drew them to him as a magnet and held them in absorbed attention. His power as a preacher grew continuously, and both old and young yielded to his spell.

And here I break the thread of my narrative to relate an incident which occurred during a mission given by Father Himmel and the present writer in the Cathedral at Charleston, South Carolina. From 5 till 7 A. M. we heard confessions and offered Holy Mass. On the way from the church to the Bishop's house, I remarked to my assistant that during an earthquake the place of greatest safety was under the arch of a door. On entering the house we parted; he went to his room one flight up, and I to mine. In a few minutes we felt a quake. Afterwards he told me that he began an act of contrition in the center of his room and finished it under the archway. I went to breakfast and waited some little time for him. When he entered the dining room, his pallor was corpselike, and he seemed to have lost his appetite. However, he soon regained his composure and rallied his forces. The earthquake seemed to stimulate him, and next day he gave a discourse which deeply moved me.

Great as was his power as a speaker, it was exceeded by his

administrative ability. His superiors soon recognized this and put him in charge of Keyser Island, where he erected a pretty Chapel and several large houses. Some time previously he had been seized by a nervous attack while preaching from the pulpit of a church in Bridgeport, Connecticut. After a short rest at Chapel Point on the Potomac he was sent to Keyser Island. Under him the Island became the favorite place for Jesuit fathers to make their yearly retreat. His hospitality, geniality and quiet humor made him an ideal host, as the Hartford clergy discovered and testified.

Miss Agnes Himmel, the youngest of the children, relates the following incident, which speaks volumes for the piety and self-sacrifice of the Himmel family:

When my dear mother was on her death bed I notified my good brother, not knowing that he was on a mission at the time. He came at my request and found mother near her end. Shortly after he reached home he received a telegram from the parish priest where he was giving the mission—I think it was somewhere in Massachusetts. The thoughtful priest suggested that Father Joe should remain at the bedside of his dying mother and that the mission would be postponed until the following year. It was the men's mission, and he wanted my brother to conduct it. Nobody else would satisfy him. Brother called us together and convinced us of the misfortune that might befall certain souls who were destined to be saved during that particular mission. He pointed out that our sacrifice and his would please God and help to save more souls. Mother, who had been in a comitose state before Father Joe arrived, regained consciousness as soon as he entered the room and recognized him. She even understood the nature of the sacrifice which her son proposed to make, and meekly bowed her head and nodded assent. So did we all. We willingly made that sacrifice for the glory of God and the salvation of souls.

My brother telegraphed not to call off the mission, as he was returning at once. When he reached his destination, our telegram telling of mother's death was awaiting him. We buried mother while he was giving his mission. He told us afterwards it was one of the most successful he had ever given.

R. I. P.

Fr. Joseph McCarthy, S. J.

The Nouvelles de la Province du Bas-Canada, in its issue of December the thirtieth, nineteen hundred and twenty-four, carried the following announcement of the regretted death of Fr. Joseph McCarthy: "On the morning of December 24th Fr. Joseph McCarthy died at St. Mary's College, Montreal, at the age of sixty-one years. The preceding day he was, as usual, occupied entirely with the sick at the hospital, his penitents and his poor. On the very morning of his death he was as punctual as ever in making his visit to the Blessed Sacrament and was making his meditation in preparation for Mass when a fainting spell seized him. The sound of his fall to the floor brought help, but life was almost extinct. He was absolved and anointed.

Fr. McCarthy was born at Norwood, Ontario, March 28th, 1863. He made his studies there, obtained his teacher's certificate and taught four years at St. Michael's College, Toronto. He entered the Society December 24th, 1886, and on the day of his death had finished his thirty-eighth year of religious life. He pursued at Sault-au-Récollet and at the Immaculate Conception College, Montreal, the cycle of literary and philosophic studies, and made his regency at St. Mary's College, Montreal. He returned to the Immaculate Conception College for Theology and was ordained priest in 1899; he taught two years at Loyola College, Montreal, and made his tertianship at Mold, England. From 1904 to 1909 Loyola College counted him among its most devoted professors. He spent 1909 at St. Boniface College, St. Boniface, Manitoba, as professor of Sophomore. Returning to Loyola College, Montreal, in 1910, he remained there as professor of Sophomore till 1917, when he went to the Novitiate at Guelph, Ontario. The last six years of his life were spent at St. Mary's College, principally as chaplain to the Royal Victoria and Dupont Hospitals.

Timid of disposition, Fr. McCarthy naturally shrank publicity, but, a heart of gold, he was ever charitable, obliging to all, a religious model. He was attached by a loyal fidelity to his sick, his penitents and his poor. Always at his post, kind to all, patient at every turn, he seldom allowed a word of complaint to touch his lips. His life flowed quietly and peacefully; he passed almost unperceived; he did good without show or ostentation. At the last hour God found him still at his post, he was in meditation, was preparing for his Holy Mass. God was pleased with this fidelity; the Mass about to be begun on earth was celebrated in heaven. Fr. McCarthy was a good and faithful servant, a holy religious.

His remains were taken to Guelph, Ontario, to be laid to rest in the Novitiate Cemetery of the Province of Upper Canada."

A life-long friend of Fr. McCarthy wrote in the editorial column of the Catholic Record of London, Ontario, under the caption "A Good Priest Gone to His Reward" the following tribute: "There seems to be a power peculiar to goodness. I mean that apart from intellectual vigor or attainments, apart from force of character or charm of personality, or any other quality, simply goodness radiates an influence all its own.

"Something to this effect the present writer once said to the late Professor Edward Kylie. 'Of course, there is,' was the emphatic answer, as though it was the most obvious and least disputed thing in all the world. We confess to being just a bit startled. This remarkable Catholic layman had nearly everything that could explain the unique and wholesome influence he exercised over all who came into contact with him. But we believe that everything, force of intellect and of character, scholarly attainments and zeal for education, personality and everything else, were enhanced, intensified by the goodness of his life. Of goodly-goodness he had not a trace. But a simple, virile goodness, virtue—in all the vigor of its etymological meaning—shone down to his intimates all other qualities however brilliant. We were speaking of a certain

priest when he gave such forthright assent to the peculiar power of goodness.

"Now it comes back when another old and dear friend has been called to his reward. If ever in the flesh we knew a good priest it was the late Fr. Joseph McCarthy. They did not know each other, these two, but in the heart and memory of the writer of these lines, the priest and the layman will ever be close together.

"Fr. Joseph McCarthy was a saintly priest. In this there is neither the exaggeration of affection nor of post-mortem eulogy. Many thousands would recognize in the characterization the simple truth.

"For years he was a professor in the then bilingual college of St. Mary's in Montreal and afterwards in Loyola College which the Jesuits now conduct for English-speaking students. Later, for many years, he was chaplain to the Royal Victoria Hospital. Occasionally we have come across old pupils and hospital patients who have met exactly our expectation in the warm terms of affection, esteem and reverence in which they have spoken of Father McCarthy.

"On the eve of his death he was called to the hospital where he anointed a patient after midnight. Arising the same morning he went to the chapel at 5:30 for morning prayer and meditation. Returning to his room, he collapsed. The priest next door heard him fall, rushed and found him alive, but unconscious. So the priest who had zealously ministered to so many received the Last Sacrament before entering the Valley of Death. Well might his heart sing the Psalmist's words: 'I will fear no evils for Thou are with me.'

"Fifty-six years ago next May we two started to school at old Number 6, Asphodel, in Peterborough County. Our fathers had gone into the bush, cleared the land and made comfortable homes. There was then no government coaxing or coddling. The pioneer worked or starved or drifted away. The stout-hearted persevered and reaped their rewad not only in fertile fields and homes of frugal comfort, but in the heritage of sturdy, self-reliance, independence and self-respect they passed on to their children.

"Self-respect was the outstanding characteristic of the home that was the first and best school of the future Fr. Joseph McCarthy. His father was a man who minded his own business —but minded it thoroughly. His mother was the valiant woman of the Proverbs in whom the heart of her husband trusted. One cannot think of the one without the other. They governed their family with never a doubt that God had given them their parental authority for so doing. It was a Christian home, where religion, as a matter of course, dominated all else, and leavened life, life's outlook and life's ambitions. Two sons became Jesuit Priests and one daughter a St. Joseph's Sister. A zealous and learned priest of Chicago, Dr. Murray, is a grandson.

"Throughout these years since first we started to school together, the friendship between the writer and Fr. Joe not only remained unbroken, but grew with the years. There were intervals often of years between meetings, but the years interposed no barrier to the old intimate union of hearts when we

did meet. Just a few months ago we had a glimpse of our old friend's zealous work. A young man in whom we are interested is studying medicine at McGill University. For these young Catholic students there is no protecting religious influence or atmosphere in such institutions. Yet, be it said in passing, our professional men as a rule are staunch and loyal Catholics. The medical student aforementioned told us that Fr. Joseph McCarthy, S. J., was now his confessor. Many Catholic students had been Fr. Joseph's penitents and from one to another the word passed that there was a great confessor at St. Mary's College; so our young friend also went to Fr. Joseph for spiritual guidance and priestly ministrations. It would hardly be fair to say further what our young medical student disclosed. But we felt, deeply and gratefully, that our young friend would be led gently, firmly, with a Christ-like love and zeal through what might sometimes be dangerous places.

"Had Fr. Joseph been given the choice of the manner of his death he would have refused. That will be understood by those who have some knowledge of the indifference to all things and the perfect submission to the Holy Will of God which is a Jesuit idea. And Fr. McCarthy was a good priest and a good Jesuit. We feel as certain as we do of anything that were the choice offered him his answer from the heart and in all humility would be: Not my will, but Thine be done.

"But to have died working hard to the very end, in his passing to have caused no one the slightest bit of trouble—that is just the death that Fr. McCarthy would have greatly welcomed.

"As far back as memory carries we remember our dear friend, in childhood, in adolescence, in youth, as possessing a singular natural refinement. Anything coarse grated harshly; anything bordering on the profane he kept rigidly outside his life. We have always thought of him in connection with that wonderful line of the poet-priest, Fr. Ryan: 'My heart was born with priestly vestments on,' and that divine call to the priesthood, discerned, dimly perhaps, yet afar off in the days of childhood, profoundly, influenced his whole life, both before and after ordination. It was one of the graces that kept him always pure and humble of heart.

"We, his friends, his relatives, his penitents, cannot help feeling sorry for our own loss; but we can feel no sorrow for the good priest gone to his reward. The glorious privilege of Communion of Saints is ours. Let us pray for him and to him. May he still with true sacerdotal zeal watch over his loved ones and may we still feel the presence of his spirit in our lives." R. I. P.

Francis Xavier Twellmeyer, S. J.

At nine-thirty o'clock Sunday morning, January 18, 1925, in the Jesuit residence on Baronne St., Father Francis Twellmeyer entered into eternity.

With the stealth, the speed and the sureness of the thief in the night, invincible death, after two sharp assaults, planted his pale flag of conquest in the heart. Life, leaving what is earthly to earth, brought back to God the soul of the dead

priest. The Judge of the just, we humbly hope, and even firmly believe, smiled with gracious eyes upon, and greeted with glad lips, the homecome spirit of Father Twellmeyer. For to such did Christ promise His welcome: "Well done, thou good and faithful servant."

Good and faithful are fitting words for the summary of Father Twellmeyer's life. Born of a Confederate father, who fought for the defense of Vicksburg, his birthday on earth was that of St. Aloysius in heaven, June 21, 1866. Another Jesuit saint gave him his name, Francis Xavier. Their happy power sent him to the Jesuit college at St. Mary's, Kansas, famous in fiction as the school of Tom Playfair, Percy Wynn and Harry Dee.

Good and faithful was the student, Francis Twellmeyer, for on the eve of St. Ignatius Loyola's feast, July 30, 1885, he entered the novitiate of the Society of Jesus. At some time in his college days, Christ had looked upon him in love, calling him to the Company of Jesus. Faithful was he in following the call, as the young man of the Gospel was not, on whom Christ looked lovingly, but in vain. Good and faithful was Francis Twellmeyer the novice during the two years of testing, which ended on July 31, 1887, when in the Florissant Chapel, he bound himself for life and death with the three vows of consecration. Good and faithful he was in the five years that followed, when, with intense application to literature, sciences and philosophy, he equipped himself for the post of professor, which he ably and brilliantly filled for years at Spring Hill College.

In the Institute of Loyola, the teaching Jesuit is destined, not only for the professor's chair, but also for the priesthood of Christ's doctrine and sacraments. To this high dignity he was raised on June 28, 1900, by Cardinal Gibbons, in Woodstock College chapel. After completing theology, Father Twellmeyer was appointed in July, 1901, vice-president of Spring Hill College. Here his rare talent for the direction of studies and discipline had a wide field for work during the next three years. His knowledge of Spring Hill, its students and aims; his zeal and energy in fulfilling his duties; his charm of manner and friendliness of ways, made his term of office most successful, both for himself and the college.

His record for excellent service at Spring Hill was remembered by his superiors. In the fall of 1906 they appointed him to the same office at the Jesuit college on Baronne St. This was to be only a temporary assignment, for in March, 1907, he became President of Spring Hill. Those of the students who remembered him as their former vice-president, as well as their parents and friends of the college, rejoiced in his new appointment. His fair and serene days were wrecked when a disastrous fire consumed the chapel and east wing of the college in January, 1909. Bravely he bore this trial; swiftly he planned the rebuilding; steadily he supervised the labor of reconstruction. A new wing, a new chapel, a new spirit came as the fruit of his efforts—a new Spring Hill arose in place of the old.

St. Charles College, Grand Coteau, recently reopened, had him next for vice-president from 1914 to 1919. The same patience in tiring routine; the same friendliness in treating with students and parents; a display of heroic devotedness to the care of the flu-stricken in October, 1918, won him renown and gratitude which will ever endure.

At the request of Archbishop Shaw, who would not be denied, Father Twellmeyer undertook in 1919 the supervision of the parochial schools of the archdiocese of New Orleans. The varied experience of years gathered at Spring Hill and Grand Coteau, was the wealth that he brought to his new charge. Under his capable direction the studies of the parish schools were organized and built up. New Orleans remembers how these Catholic school children competed against those of the public schools, and won prizes for historical papers, offered by the Daughters of the Confederacy.

Heavy as was this burden, and laden as it was with importance for the cause of Catholic primary education, a still greater responsibility was put upon Father Twellmeyer, when in January, 1924, he took up the presidency of Loyola University. Good and faithful as he had been in the past, he uttered no protest against being appointed to this onerous post, but generously gave himself to be spent for the direction of Loyola University. How he was able to handle the manifold duties of his two laborious offices; how he found time and strength to meet the demands, is the wonder and admiration of all. In spite of his heroism, however, his vitality failed under the strain. His heart, which had been good and faithful through many years of nerve-wearing work, suddenly went still when death's finger stopped its beating.

How deeply he was esteemed and how strongly he was loved, the telegrams and letters of sorrow showed, which came to Loyola when it was known that he was dead. More visible yet was the testimony of the hundreds who knelt before his body in the Loyola University chapel. Most impressive of all was the tribute of the hundred priests who thronged the sanctuary; of Bishop Byrne of Galveston, who said the funeral mass; of Archbishop Shaw, who spoke feelingly of "Dear Father Twellmeyer" with grief-drenched words; of the Loyola faculties and students; of the deans of Tulane University; of the nuns and children—that uncounted congregation which crowded the spacious church of the Holy Name of Jesus.

Father Twellmeyer is gone home to Spring Hill for his long sleep. In the pine-girt cemetery, where he so often knelt in prayer for the rest of those who have gone before, and where he is happy to have his place, Father Twellmeyer is buried. Good he was to Spring Hill and always faithful; good and faithful will Spring Hill be to him. Spring Hill rejoices to keep him in her ground, where the rest of her departed presidents become a part of her soil, and their spirits abiding benediction.

R. I. P.

VARIA

ROME. *An Appeal for Books*—The following appeal comes from the librarian of the Biennium. We place it first because of its importance.

While the biennists were housed in the Collegio Germanico, the deficiency of their library did not make itself felt so keenly, for Very Reverend Father General and Reverend Father Rector of the Germanico graciously allowed the biennists access to their own respective libraries.

Now in our new quarters at the Gesu, while better housed, we are practically isolated with our very small library, which only in the course of very many years of growth can prove adequate to the needs of the biennists and to the designs of Very Reverend Father General.

We are granted, it is true, a yearly allowance towards gradually building up a library, but a still greater help would be the general practice of what is done in a number of individual cases —that of the presentation by their authors of a copy of Jesuit publications to the Biennium Library. And as the Biennium covers in its plan almost every branch of the Society's activities, there are very few kinds of works published by Jesuits which cannot be used by biennists.

We are emboldened to make this request the more so, as Very Reverend Father General, who has always evinced a most fatherly interest in the welfare of the Biennium—which is indeed the welfare of the whole Society and of each particular province—not only approves our request, but also heartily recommends it.

Apart from other self-evident reasons, we respectively propose the following considerations, which, we think, add weight to the propriety of our request:

1. The best buyers of Jesuit publications are undoubtedly Jesuits. Hence it would seem only good business for the Jesuit author to make his works as well known as possible throughout the Society. But the best possible propaganda in the Society for the Jesuit author is had in the Biennium, where precisely the future professors and bookmen from all the provinces are gathered.

2. The Society in common pays for the library of the Biennium. So whether the biennium, as such, pays for Jesuit publications, or receives them automatically as gifts from the authors, in the end the Society in common must foot the bill.

It would be, therefore, an esteemed favor to the Biennium should Your Reverence kindly make known our request and the recommendation of Very Reverend General—which pertains also to magazines and periodicals—to the authors and publishers of the province, so that on publication of a book or periodical, a copy might be sent to the Biennium.

BOSTON. *St. Mary's Church Diamond Jubilee of Parochial School* —On Sunday morning, November 16th, Solemn High Mass was celebrated at St. Mary's Church, North End, Boston, in com-

memoration of the Diamond Jubilee of the arrival of the Sisters of Notre Dame in Boston. The first small group of three Notre Dame Sisters arrived in Boston in 1849, at the urgent request of the Rev. John McElroy, S. J., to establish their first eastern community and school in a modest home on Stillman Street, nearly opposite the present site of St. Mary's Parochial School. For seventy-five long years the successors of the first Sisters have continued to exercise their gentle dominion over the little ones of that section of Boston and from this center have extended their good works in all directions through New England and the eastern states. His Eminence Cardinal O'Connell presided at the Jubilee Mass, which was celebrated by the Right Rev. John B. Peterson, D. D., Rector of St. Mary's Seminary, Brighton, Mass. The Jubilee sermon was preached by the Rev. Edward P. Tivnan, S. J., of Weston, Mass.

British Honduras, Belize. *Golden Jubilee of Father J. H. Meuffels*—On Tuesday, November 25th, 1924, the Rev. Fr. Joseph H. Meuffels, S. J., completed his fiftieth year of service to God and humanity in the Society of Jesus. Of this long period of self-denying and self-effacing usefulness no less than twenty-six years have been spent in this Colony and twenty of these latter years at Orange Walk.

The celebration of this event was inaugurated by a Reception held at St. John's College, Loyola Park, by the students of that institution on Monday afternoon.

At 8 A. M. on Tuesday, 25th instant, a large congregation filled the Cathedral of the Most Holy Redeemer at the Solemn Mass Coram Episcopo. The Venerable Jubilarian was the celebrant, while Frs. Kemphues, S. J. and Kemper, S. J., were the deacon and sub-deacon respectively. After the officiating clergy had taken their seats the Bishop's procession entered the Cathedral by the west door. In this procession were His Lordship, Bishop Murphy, S. J., Fr. Cooney, S. J., and Huerman, S. J., deacons of honor, Very Rev. Fr. Kammerer, S. J., and several of the clergy from the out districts.

His Lordship, the Bishop, preached an eloquent sermon in the course of which he paid tribute to the many virtues of Fr. Meuffles, both as a pastor and the friend of all irrespective of creed.

On his return to the college, the Jubilarian was greeted by a 22-piece band, which had come all the way from San Pedro to offer their congratulations and best wishes to their beloved Pairecito.

In the evening a reception was held in the Bishop's Hall. The hour announced for reception was 7.30, but on our arrival at 7.15 we found the hall already full to overflowing. This accentuates the great need for some larger hall in which gatherings may be comfortably accomodated.

On the platform were His Lordship, the Bishop; the Rev. Fr. Meuffles, S. J.; the Very Rev. Fr. Kammerer, S. J.; Rev. Fr. Cooney, S. J.; Heurman, S. J.; Coady, S. J.; Kemphues, S. J.; Puol, S. J. and the Hon. Gerald Smith, Deputy Governor.

The program commenced with an Overture by the College Orchestra, under the leadership of the Rev. Fr. Harder, S. J., who also delighted.

His Lordship, Bishop Murphy, S. J., made a few brief introductory remarks. He congratulated the Reverend Jubilarian on his long and useful life, spent for the very large part here in the Colony, where he had made a host of friends both within his communion and outside of it.

Various organizations of the Church presented Spiritual Bouquets, all echoing and re-echoing the joy that was felt that their beloved patron and friend had been spared to them so long and the wish that he might yet be spared for many more years.

The last of these bouquets was to have been delivered by two tiny tots, each carrying an immense bouquet of exquisite flowers, but the poor little things were too overcome by the crowded audience to say a word and nestled up close to Fr. Meuffles as if they sought comfort and safety near him. Fr. Henneman explained on their behalf that in the interior of one of the bouquets was a purse subscribed for by the members of the congregation amounting to $250. He explained that while this purse was given to Fr. Meuffles, none of it would be used by him personally, but it would be used for the education of the Catholic youth in which the Jubilarian was so keenly interested. In this way the money would be returned to the donors.

The Very Rev. Fr. Kammerer, S. J., Superior of the Mission, said that he had received a letter, which he read, from Mr. and Mrs. L. E. Cuevas, in which they presented to St. John's College 250 shares in the British-American Tobacco Company, which at the present market rate are worth over $6,000. The donors wished that the proceeds of these shares should be used to establish a fund which should be employed in the education of boys of the Roman Catholic Faith for all time. The speaker said that the interest arising from the fund would serve for the education of five boys in perpetuity. He praised the generosity of the donors and expressed the hope that others would follow their noble example in helping the cause of education. These scholarships are to be known by express wish of the donors, as "The Fr. Meuffles Scholarships," and the donation is given in connection with his Jubilee.

The Rev. Jubilarian rose amid loud and continued applause. He spoke of the happiness of the religious life; for though it might entail many restrictions, yet the blessings derived from it far out-weighed any disadvantages. He thanked the generous donors, Mr. and Mrs. Cuevas, for the honour done him in associating his name with their Scholarships, and all present that night for attending the reception. He felt that he was quite undeserving of so much honour and was deeply grateful for their demonstration of good will towards him.

As the audience left the Hall they were afforded an opportunity of greeting Fr. Meuffles and offering him their personal congratulations.

CALIFORNIA. *New House of Retreat for Laymen*—The recent purchase by the California Province of the Society of Jesus of a new house for laymens' retreats, just outside of Los Altos, will mean the discontinuing of the annual summer retreats for laymen that have been given at the University of Santa Clara for many years. The new building was secured in order that the retreat work might go on all year long instead of during the

summer months only, as in the past. Father Joseph Stack who gave the students' retreat here last fall has been appointed to take charge of the work. It will start in early spring, and one three-day retreat will be given each week, lasting from Friday night till Monday morning. While Father Stack will preach the majority of them, it is planned to call in other priests from time to time for special retreats, many of which are to be given during the course of the year on the club system, i. e., for doctors, lawyers, business men, etc., separately. In this way the instructions can be made far more direct and practical than if the retreatants come indiscriminately from different avocations.

The property, sixteen and one-half acres in extent, is ideally situated in the most beautiful part of the beautiful Santa Clara Valley, overlooking Los Altos and the surrounding country. It is within easy reach of all points in the Bay City district, being but half an hour's ride from San Jose, and only thirty-nine miles from San Francisco. It may be easily reached by railroad, interurban or machine. The building, formerly the residence of Mr. Wellman, of San Francisco, is a somewhat rambling, one-story structure, fancifully designed in quaint Spanish architecture. It is securely perched half way up the side of a hill that gives a magnificent prospect of the bay and vicinity. At present there are accommodations for approximately twenty persons, and the capacity will be increased by degrees. The rooms are the last word in elegance, all the floors and woodwork being tastefully finished in hardwood. There are a tennis court and an outdoor plunge for the use of those who may be athletically inclined, while the extensive grounds planted in trees and shrubbery afford delightful seclusion for the less active. A unique structure, a large log cabin, handsomely furnished in the interior, will offer a place for private conferences with the retreat master during the exercises.

At the foot of the hill runs a little creek whose banks are rich with native oaks that will supply pleasant shade for the exercitants during the hot months. As Los Altos is above the fog and the frost, and the inhabitants boast that its climate is superior to any other in the entire valley, it would be difficult to conceive a more nearly ideal situation for a retreat house. Mr. Paul McCarthy, head of the Catholic Laymen's Retreat Association, has expressed the highest enthusiasm for the new location, as have other members of the association who have visited it.

WHERE THE SURPLUS MASSES OF LAST YEAR CAME FROM

SOURCES OF THE MASSES RECEIVED BY THE PROCURATOR OF THE PROVINCE FOR THE YEAR 1924

Place	From Jan. 1 to June 30	From July 1 to Dec. 31	The Whole Year
Messenger, N. Y.	9616	6667	16283
Gesu, Philadelphia	2983	10748	13731
St. Mary's, Boston	4546	3273	7819
Loyola, Baltimore	2231	2303	4534
Gonzaga, Washington	1944	2427	4371
Willing's Alley, Philadelphia	2360	1620	3980
16th Street, N. Y.	2480	778	3258
St. Michael's, Buffalo	1580	1650	3230
Holy Trinity, Georgetown	1713	1313	3026
Brooklyn, N. Y.	719	1679	2398
St. Ann's, Buffalo	1102	860	1962
34th Street, N. Y.	575	1260	1835
The Fathers on the Islands	752	887	1639
Our Houses of Study	1276	313	1589
St. Peter's, Jersey	698	861	1559
Sources Outside Our Houses	497	767	1264
J. S. F. & Auriesville Shrine	348	851	1199
The Missionaries	269	496	765
Holy Trinity, Boston	333	206	539
Mt. Manresa, Staten Island	266	16	282
Georgetown University	60		60
St. Thomas, Bel Alton, Md.		50	50
Nativity, N. Y.		50	50
Immaculate Conception, Boston		31	31
	36348	39106	75454

CANADA. *Laymen's Retreats*—Last summer was the sixth during which we held a series of Laymen's Retreats at Loyola College. From the modest number of fifteen men the first year, we have grown to one hundred and ninety who made the retreats this past summer. The retreats begin at eight o'clock on Thursday evening and finish early Monday morning. They are carried on in the conventional manner, and have already done much good among our small English-speaking population. The series this year comprised seven retreats and were preached by Fathers Filion, Gasson, Downes and Primeau. For the first time since we started at the College, we grouped the men according to class: travelers, railroad men, etc., and found it even more successful than we anticipated.

The Association founded to further the Retreat Movement is both prosperous and promising. The average attendance at the monthly meetings during the past year was one hundred and twenty. These meetings consist of Mass and Communion, breakfast, a meeting and lecture. The Association might almost be admitted to the rank of a sodality, as it carries out the

main features of the sodality. The distance of Loyola College from the center of the city impedes the growth of the Association, but it also keeps the standard high, as only those who are seriously interested will make the sacrifice of becoming regular attendants.

Lately the men have been talking seriously about starting a house where retreats may be held every week-end throughout the year, but neither the Chaplain, Father Dunn, nor the Superiors have expressd their intention in this regard.

CZECHOSLOVAKIA. PRAGUE. *Bubenec Junior Seminary*—November 24, 1924, was a gala day for the Society's Czechish-speaking gymnasium, the Junior Seminary of the Archdiocese of Prague. It marked the completion of a handsome new building which is much larger than the old, the solemn blessing of the new addition and the dedication of the professors and student body to the Sacred Heart. Dr. Kordac, Archbishop of Prague, to whose zeal and generosity the new building is chiefly due, was the officiating prelate. He was assisted by Mgr. Marmaggi, Papal Nuncio to Prague. Several other Bishops were present, as well as Government officials and hundreds of visitors and friends of the Society. The act of consecration was read during Solemn Benediction in the beautiful new chapel.

The whole gathering assembled afterwards in the new auditorium. The Nuncio, in his robes of state, began by reading a Latin telegram of congratulation from the Holy Father, which was translated into Czechish by the Sufragan Bishop, Dr. Podlaha. Father Provincial then read a congratulatory telegram from Very Reverend Father General, promising three hundred Masses for the welfare and prosperity of the new college. After witnessing a Czechish production of Cardinal Wiseman's HIDDEN GEM, Archbishop Kordac made a notable speech.

"With no small pleasure and joy," he said, "have I placed the care of this seminary in the hands of the Jesuit Fathers. The history of the Society of Jesus is my first motive of trust and confidence in its members. From their very foundation they have established themselves pre-eminently as educators of the youth of all nations. The second motive of my confidence and trust in the Jesuit Fathers lies in the fact that the State Examiners declare Jesuit students rank highest and can compete with the best."

The new addition to the college is five stories high, almost three hundred feet long, and equipped with a students' chapel, several dormitories, a dozen classrooms and a large auditorium. The enrollment at Bubenec is now 400, of whom over 250 are resident students.

MARIASCHEIN. *The Junior Seminary*—The German-speaking gymnasium has a registration this year of 280, all resident students. This is only twenty short of the enrollment in the spring of 1914. It is hoped to reach the pre-war record soon, and, if possible, to surpass it. Mariaschein is the junior seminary of the Diocese of Leitmeritz, which includes about 1,000,000 out of the 3,000,000 German Catholics of Czechoslovakia.

Our Lady's Sanctuary—Not far from the gymnasium is an ancient, though large and beautiful, church, which is served by Ours and visited each year by thousands of devout pilgrims. The fifth centenary of this venerable shrine will be celebrated

all during 1925. The love and veneration of centuries have enriched this sanctuary, and it is no less dear to the modern pilgrim than to those of a bygone age. The work of renovating and restoring the ancient walls is progressing rapidly. Thirty-two new pictures are being painted, scenes depicting the history of the shrine, especially the miracles which took place here through the intercession of Our Lady. In view of the approaching centenary, the church was raised to the rank of a minor basilica on January 1. Another interesting feature of the celebration will be a Marian Sodality Congress. From June to October the pilgrims will be entertained by a revival of medieval miracle plays, which will be produced in a theater especially built for the occasion. The climax of the celebration will take place on September 8, when, in the presence of a papal legate, the miraculous statue of Our Lady will be crowned with all possible solemnity.

VELEHRAD. *Stojanov* — Czechoslovakia's new House of Retreats is almost finished. The new building bears the name of its donor, a notable benefactor of the Society, the late Dr. Stojan, Archbishop of Olomouc. It is a noble and fitting monument to a Bishop who passionately loved souls. Though he did not live to see it completed, the retreat work he had so much at heart is being energetically carried on by our Fathers. One hundred and eighteen out of the 200 rooms are finished and have been in use for some time. Among those who made retreats during the summer of 1924 were 35 priests, 60 Catholic organizers, 80 university, 105 normal school and 208 high school students. The retreatants departed from Stojanov with enthusiasm for *The Exercises* and warm words of praise for the new house, especially for the chapel and beautiful garden.

Apostolic School—Czechs, Slovakians and Ruthenians are represented this year among the 80 students who attend our Velehrad Apostolic School. Some time before they graduate from the gymnasium, each one is called upon to choose either a foreign mission or some religious order or congregation.

TYRNAU. *Slovakian-speaking Novitiate*—In addition to the Novitiate at Velehrad, a Slovakian-speaking Novitiate was recently established in the residence adjoining our church at Tyrnau. Though the Czechish and Slovakian languages are both Slavic, and there is very little difference between them, still the Slovakians are very restive under the arbitrary rule of the present political regime in Prague. Many Slovakians are in prison for political offenses, and legal proceedings also are pending against a number of Slovakian priests. This gives rise to a constantly growing demand for autonomy. Even the Catholic youth movement in Slovakia has strong national aspirations. But above all, there is an alarming dearth of candidates for the priesthood. To meet this difficult situation it was thought that Slovakian youths would more readily enter the Society if they were to find a Slovakian, as well as Czechish-speaking Novitiate in the same province.

Religious Problems—Besides the political turmoil only touched on above, Czechoslovakia is facing several exceedingly difficult religious problems. One of these is replacing the large number of agnostic and infidel school teachers, who make continual onslaughts on the faith of their pupils, especially in the secondary

schools. Still more pressing is that of filling up the sadly depleted ranks of the priesthood. It will be remembered that in the dark days after the Great War fully one-half the Czechish priests in Bohemia made an abortive effort to abolish celibacy and to establish a Czechish liturgy. The deplorable results of this disaster have not yet passed away. Of all the priests of Czechoslovakia engaged in the care of souls in 1923, 145 died, yet only 68 were ordained to replace them, a situation which, in view of the new independence and prosperity visible on every side, is truly appalling. A clearer idea of the problem, perhaps, may be grasped by a comparison with the United States, the atmosphere of which, like most Europeans, the average citizen of Czechoslovakia thinks grossly materialistic. Yet the 20,000,000 American Catholics have at present 9,328 theological students, a figure which takes no account of a much larger number of candidates in the preparatory classes. In like proportion, for its 10,000,000 Catholics Czechoslovakia should have 4,664 theological students. Alas! There are but 351.

Still, the outlook, though grave, is not without some heartening aspects; 1924's theological students, for instance, number a hundred more than those of 1923, a wide step forward of thirty-three per cent. Czechoslovakia has another strong asset in the Catholic youth movement. The largest of several militant organizations is the Catholic Turn Verein with over 150,000 members. The clergy, too, purged of those who were unworthy, are making zealous efforts to thwart Socialism and the enemies of the Catholic schools. The Government has finally raised their salaries so that frugal comfort now replaces the dire want of some time ago. After another long delay the Government has also executed the mandate of the courts in ejecting the excommunicated priests of the National Church from the forty places of Catholic worship which they had seized.

The Bishops of Czechoslovakia are men of energy and truly apostolic zeal. The Christmas pastoral of the Slovakian Bishops, for instance, warning Catholics against the dangers of Socialism, was a timely and far-reaching document. Catholics were forbidden to join any of the numerous socialistic organizations which infest the new Republic. A Socialist official in Slovakia, however, attempted to supress the pastoral and ordered the local gendarmes to prevent it from being read in the churches. Fortunately, this incident focused the attention of the whole country upon the Bishops and their important message. The blundering official was overruled and censured. And when, a few days later, the Czechish Bishops issued their pastoral reiterating and enlarging upon the denunciation of Socialism made by their Slovakian colleagues, Catholic solidarity was completed, and, among Catholics at least, the last lingering doubt was removed from men's minds. Thus the church is preserving a united front against what is to Czechoslovakia and all Central Europe, one of the greatest dangers of today.

Unpublished Sermons of Bl. Edmund Campian Once More— In the February number of the LETTERS, page 413, we published a note about Bl. Edmund Campian's sermons. Our correspondent has sent us a more correct account.

After the suppression of the Society of Jesus, Father Leopold Sersnik Scherschnik was appointed assistant librarian of the

University library—formerly the College Library of the Clementinum in Prague. Through his efforts many manuscripts regarding the Society of Jesus were preserved from destruction. He took them with him to his native town, Czieszyn, Tesin in Czech, Teschen in German, in Silesia, now part of Poland, but the western suburb of Czieszyn belongs to Czechoslovakia, and there is a residence of the Society of Jesus there: R. P. Superior S. J., Aleje 22, Cesky Tesin, Czechoslovakia, where he became assistant professor and later prefect of studies of the government school—formerly a College of the Society of Jesus. He died in 1814.

All these manuscripts are now preserved in the "Museum Sersnikianum" at Polish Czieszyn. Among that collection Fr. Joseph Vrastil, S. J., of Prague-Bubenec, has rediscovered in 1924 an unbound manuscript book, about 9 inches by 7 inches large and some two inches thick, marked V. 8, with the title, "Concionale ex concionibus a R. P. Edmundo Campiano, S. J., pronuntiatis collectum. A. D. 1597." Then follow a few annotations on Cicero's speeches, a few poems, etc., which, however, are known from other sources and have been published in book form: "B. Edmundi Campiani, S. J., Opuscula, Barcinone, 1888," whilst this Concionale seems to have remained unknown. At least, as far as is known, the Concionale has never been published in part or in full.

Father Vrastil calls the above date on the manuscript—1597—in question. Blessed Edmund Campian was ordained in 1575 in Prague, and departed for England in 1575, facing a cruel death several years later. Hence, the date 1597 is either an error for 1577, or the year when this manuscript was sent to Rome for examination and returned a year later.

FRANCE. *French Jesuit Honored—Science* for November 7, 1924, among its scientific news and notes states that Dr. P. B. Berloty, director of the Ksara Observatory in Syria, has been elected a corresponding member of the French Academy of Sciences in the section of geography and navigation in the place of P. Colin. Dr. Berloty is one of Our Fathers of the Province of Lyons. The observatory belongs to this Province, and is situated at Ksara, one of the stations of the Mission of Syria in charge of the Province. P. Colin, who died in May, 1923, is Father Elie Colin, of the Province of Toulouse, who became famous for his scientific work in Madagascar. He was the founder of the Observatory of Tananarivo in Madagascar.

Father Paul Doncoeur's Letter to Premier Herriot — Even though the persecutions against them may be renewed, the religious of France are fully decided not to leave their country. It is a resolution which has been manifested unanimously and which has been expressed in particular in a striking manner in a letter addressed to Premier Herriot by the Rev. Paul Doncoeur, S. J., the publication of which has caused a real sensation.

After reminding M. Herriot of the fact that he caused the passage of an amnesty law permitting the return to France of insurrectionists, deserters and traitors, Father Doncoeur evokes the sorrow he felt in 1902 when he was forced to take a train for Belgium in order to remain faithful to his religious vows:

"I lived twelve years in exile," he writes, "from the age of

twenty-two until the age of thirty-four, the best part of my man's life. I forgive you for it. But on August 2, 1914, I was on my knees before my Superior: 'Tomorrow it is war,' I said, 'and my place is on the firing line.' And my Superior kissed me and gave me his blessing.

"On crazy trains, without mobilization orders and without military booklet, I followed the guns to Verdun. On August 20, at dawn, before the renewal of fighting, I went out to look for the wounded of the 115th and advanced beyond the outposts, when, suddenly, I was surrounded by the crackling of 20 rifles; and I saw my comrade stretched, full length, on the ground beside me, with his head crushed.

"The German post was thirty steps away. I felt at that moment that my heart was protecting my whole country. Never did I breathe the air of France with such pride nor tread her soil with such assurance.

"I was thrice wounded. I still have in my body a fragment of shell received in the Somme * * * and after being demobilized I committed the crime of staying at home. * * * And now you show me the door!

"Never, during fifty months, did you come to seek me out either at Tracy-le-Cal, or at the Fort of Vaux, or at Tahure. I did not see you anywhere talking about your 'laws on religious orders,' and yet you dare to produce them today!

"Neither I nor any other man, nor any woman will take the road to Belgium again.

"Never!

"You may do as you please; you may take our houses, you may open your prisons—there are many places in them left empty by those whom you know—so be it.

"But leave as we did in 1902? Never!

"Today we have more blood in our veins, and then, you see, as soldiers of Verdun we were in the right place to learn how to hold our ground! We were not afraid of bullets, or gas or the bravest soldiers of the Guard. We shall not be afraid of political slackers.

"And now I shall tell you why we shall not leave. Dispossession does not frighten us. We own neither roof nor field. Jesus Christ awaits us everywhere and suffices unto the end of the world.

"But we shall not leave, because we do not want a Belgian, or an Englishman, or an American or a Chinaman or a German to meet us, far from home some day and ask us certain questions to which we would be forced to reply with downcast head: 'France has driven us out.'

"For the honor of France—do you understand this word as I do?—for the honor of France we shall never again say such a thing to a foreigner. Therefore, we shall stay, every one of us. We swear it on the graves of our dead.

"PAUL DONCOEUR, S. J."

The author of this letter is an officer of the Legion of Honor, and was decorated nine times on the field of battle. One of the citations drawn up by his commanding officers declared that "he has exposed his life many times in order to save those of others."

GEORGETOWN UNIVERSITY. *Father Tondorf's Work in Seismology*—The *Scientific American* has a page entitled, "Here and There," which contains notes on men who have accomplished something of importance in the scientific world. The November number has an appreciation of Father F. A. Tondorf's work in seismology at Georgetown University with a characteristic photograph representing him beside his recently installed new seismograph. It speaks of the great distinction achieved by Georgetown in recording earthquakes, the responsibility for which is accredited to Father Tondorf. It also states that "our readers will probably realize that most of the items which they see in the daily press with reference to observations of earthquakes so many miles out to sea in this, that or the other quarter come from Washington, and have been made with the Georgetown apparatus." We all know that Father Tondorf has been a pioneer in this important work, and that he founded the Georgetown station, and has given it a high reputation. Congratulations.

Father George Coyle—Father Coyle was elected *first* President of the Chemistry Teachers' Association of the District of Columbia. About forty-five members make up the organization. Father Coyle is Chairman of the Committee of the National Research Council, which is collecting and comparing the plans of chemistry buildings all over the country.

A number of Ours attended the sessions of the Convention of Teachers of Colleges and High Schools in the Atlantic States, held in Washington, November 28 and 29.

Proposed Georgetown University Chemo-Medical Research Institute—One of the most progressive scientific works undertaken in this country is the project launched by Georgetown University to establish an endowed Institute of Chemo-Medical Research that shall fully answer to the expert recommendations lately made to the American Chemical Society for intensive chemical research devoted specifically to the alleviation of human suffering. Keeping in mind the incalculable benefit conferred on mankind by the chemical research work of Pasteur, the Jesuit authorities of Georgetown University wish to offer similar opportunities to other eminent scientists to give their best efforts to humanity, unhampered by the many difficulties that else might beset the path of scientific discovery. They, therefore announce:

In the recommendations of the scientific leaders to the American Chemical Society for a concerted attack on disease and the hidden secrets of the body, we recognize an imperative call of duty to our country and to humanity. Following the guidance of their report and in full accord with it, Georgetown University wishes to meet its obligations of national service to the present age and to generations yet unborn.

It proposes to erect a chemical laboratory which, while supplying needed facilities for its Arts and Science Schools, will at the same time contain a completely separate Institute of Chemo-Medical Research, equipped with all modern facilities of apparatus and materials. Here eminent specialists, chosen only for their performance and stimulation of original investigation, free from the burden of teaching, and in the security of a comfortable living, can devote themselves to chemo-medical research

in almost ideal conditions, to the end that human suffering may be relieved. We are confronted with this high duty, since it is agreed that the nation must look to private institutions rather than to industrial or governmental laboratories to perform it.

The estimate of the American Chemical Society for the endowment of such an institution is $10,400,000. Georgetown University, however, with grounds and hospital for clinical material already provided, with a medical school of high standing fully equipped and the voluntary service of the University management offered, believes that it will be able to make a splendid beginning of this work with the far smaller endowment of $3,680,000. Naturally as the work grows and its service to humanity is fully appreciated, further donations can be looked forward to, additional fellowships will be created and new funds provided. This undertaking, it should be noted, is entirely independent of the original Georgetown University fund campaign, which will continue to take its own normal course.

GERMANY. *St. Francis Xavier*—In the November, 1924, number of the "*Aus der Provinz*," the four-page monthly news circular of both German Provinces, Father George Schurhammer, of the Province of Upper Germany, gives interesting details of his stay in Lisbon for research work in preparation for an extended life of St. Francis Xavier. "On August 20 I returned after an absence of fourteen months. Since my departure from Bonn in June, 1923, I have spent almost the entire time in the archives and libraries of Lisbon. My stay in the capital of Portugal was not without peril, as the republican government, which was hostile to Christianity and above all to the Jesuits, has passed a law threatening with life-long imprisonment any Jesuit who enters the land disguised or undisguised. Happily I was not discovered, though twice the situation was critical. The supply of material for my large life of St. Francis Xavier exceeded all my fondest expectations. I have obtained about three thousand unpublished documents for my work. For example, I found the original correspondence of the Viceroy Don John de Castro whom St. Francis assisted at the hour of his death, in 1548. During the less than three years that he spent in company with the Saint the correspondence embraces about 2,000 letters, most of them the original manuscripts, from the King of Portugal, the Queen, the Infantas, the Bishop of Goa, the Franciscan Missionaries in Bassein, Goa, Cranganor, Cochin and Ceylon, the Secular Clergy, captains and officers of all the forts, the Kings of Ormus, Melinde, Socotra, Malabar, Ceylon, Sumatra and the Moluccas, in a word, from almost all those who play a part in the Saint's life. Moreover, I found in a private library a chronicle of those years written in 1551 at Goa when St. Francis was there, as well as a second chronicle written by a man who lived in India with Xavier, both hitherto unpublished.

"I visited also the archives of Evora and Coimbra, as well as the places where St. Francis dwelt in Portugal during 1540 and 1541; Almeirim, the former winter residence of the Kings of Portugal, now deserted; Palma, the country estate of Don Pedro Mascarenhas and Nazare, the Shrine of Our Lady, where, according to tradition, the last Spanish King of the Goths found a refuge from the Moors.

"Everywhere in Portugal I was heartily welcomed. The family for whom I acted as private chaplain during the whole period, were happy to have a Jesuit Father with them. In their chapel on Sundays from 100 to 150 of the neighbors gathered for Mass; so I preached for them every Sunday, as well as for a Sodality founded by the ladies of the household, and heard their confessions. My benefactors, not content with their generous hospitality, clad me from head to foot before my departure, and, what was more fortunate for me, gave me introductions to noble families where valuable books, manuscripts and relics of the Saint are treasured. Among other relics I found two crucifixes, half a Mass vestment, some particles of bones, a letter and the well authenticated "cathechism-bell" of St. Francis.

"On the way back from Lisbon I visited hastily the libraries and archives of Salamanca, Madrid, The Escorial, Valladolid, Simancas, Burgos, Oña, Bilbao, San Sabastian, Loyola, Azpilcueta and Javier, Barcelona, Tolouse and Paris. Rich material was discovered in Madrid, Simancas, Toulouse and Paris. The wonderful Basque mountains with their admirable inhabitants, the travels in the footsteps of our Holy Father, St. Ignatius and of St. Francis Xavier in Guipuvcoa and Navarra and the hearty reception I met with there, as well as in all the houses of the Society in Spain and France, will never fade from my memory. After spending over a year away from a religious house, and the last two months in constant travel, I came home at the end of August to our dear residence in Bonn, richly laden with treasures and full of gratitude to God, ready to work at the gigantic mass of material I have gathered."

Jesuit High School for Berlin—After long years of Jesuit-baiting and Jesuit-exclusion law, Prussia, the stronghold of Lutheran Evangelism, is now at last to have a Jesuit high school in Protestant Berlin. Permission to open the institution was granted during the last week of January, and there will be no delay in utilizing the new opportunity, since one or two classes are to be started immediately after Easter. "Who would have thought such a change possible about ten years ago?" writes our correspondent. "It is an ill wind that blows good to nobody, and so that famous revolution has brought at least some liberty to us Catholics!" The new school will be situated in the Charlottenburg section of Berlin.

COLOGNE. *Charity Work of the Sodalists.* In 1921 the Sodality established here a Charity Section, called the St. Vincent de Paul Section, under the patronage of Blessed Peter Canisius. Every week these boys have a meeting, in which they receive training for their work. Lectures given by experts in the different branches of charity, together with discussions that follow, give them the necessary information and incitements. Along with this goes continual practical training. The work this section has been doing in connection with the Juvenile Court of the city is of great interest. When, for instance, a wayward youth has been arrested for stealing, a committee of two members of the Charity Section is appointed to investigate the case. It is the duty of this committee to look into the following points: the character of the youthful delinquent, his environment, parents, brothers, sisters and companions. The committee makes

a written report of its observations, and submits it to the Justice of the Juvenile Court. These reports are never without an influence on the judgment given. During the year 1923, 44 such cases were handled in this manner. The principal work of this section of the Sodality, however, is the care of the poor. The highest point of activity, of course, was reached at Christmas time, 1923. The whole student body was organized into bands of solicitors. They went two by two to banks, to business houses and private families, and with the money thus collected, provisions were bought, and thirty families were regularly supported, while over three hundred families received each a substantial portion of the provisions.

Another class of unfortunates was not forgotten, namely, those in prison cells; for on Christmas and on New Year's Day a group of the Sodalists accompanied the Chaplain to the prison and acted as choir during the Mass. After the Mass they staged a little entertainment, and just before leaving presented each of the inmates with a little gift. One of the prisoners came to the Chaplain and thanked him with tears in his eyes, saying, that he had never dreamed that young, care free college boys would ever think of bringing solace and cheer to those behind the gray walls of their prisons.

ESTHONIA. Coincident with the entrance of Our Fathers into Lithuania two Fathers of the Province of Lower Germany began a new and very difficult work in Esthonia, situated just north of Lithuania.

The Republic of Esthonia is almost entirely Protestant, only six per cent. of the population being Catholic. Until now there were but three Priests in the country, two in Reval and one in Narva. The lack of Priests and the constant oppression by Protestants and Russians were responsible for the neglect from which the Catholics suffered. The fact that our Fathers found it necessary to conceal their identity as members of a religious order is some indication of the temper of the Protestants of the country. Father Werling took up his new work in the fall of 1923, and on the 21st of October was installed as administrator of the Catholic Parish of Dorpat. Dorpat is a city of 52,000 inhabitants, of which 4,000 are Catholics. The Parish also includes Valk, the frontier of Lettland and the frontier of Russia. Some months later another Father went to Esthonia and took up his residence in Reval, the capitol of the country, some eight hours distant by rail from Dorpat. An idea of the unpleasant nature of his work may be gained from the fact that on Christmas, 1923, scarcely 160 out of some 1,000 Catholics attended Mass, and of these only two received Holy Communion; 118 Catholic Children were present at the Christmas festivities; five at the Sunday Mass.

In other places conditions are slightly better. Father Werling writes: "I was kept busily occupied during the Christmas time. Since my sexton, a retired railroad employee, is scarcely able to get about, it fell to me to make practically all of the preparations for the feast. At the Midnight Mass there were but 60 people, and of these not more than 15 received Holy Communion—a rather large number for this place. The half-past ten mass, however, was very poorly attended, and at Vespers there were but four people present. Some pious souls

wonder why I take such pains with festivities so poorly attended, but I am proud to be able to do what is, after all, merely my duty as a pastor. Moreover, the people seem contented with me. On Christmas Day they gave me 5,000 marks—about $10.00. Of cakes, wurst, liqueurs and marmalade I received an abundance. Here each family manufactures its own liqueurs and marmalade. Esthonia is a land rich in raspberries, strawberries, black currents, etc. Unfortunately I am dissatisfied with many of the people. There are of course, a great many pious old women, but most of the people have a very slight knowledge of religious truths, and an even slighter of the precepts of the church. The example of associates is responsible for the latter fact, the former is accounted for by the wretched instruction. There is but one hour a week of religious teaching, begun when the children are at the age of twelve years old. And even this the older children may shirk as they please without fear of punishment. As soon as it is warm enough in the church to permit of it, in April, probably, I shall start giving Catechism lessons on Sunday afternoons. But the language! Polish is very imperfectly understood, only the educated classes know German, and as for Esthonian itself, even if I were able to speak it well at this early date, and I am not, it is the language of only one-half of the people. Russian would be best. In this confusion of tongues and temperaments my pastoral work is, as you may well imagine, far from attractive, but I manage to be contented in the thought that it is the work to which obedience has assigned me.

"And now a few words about my visit to Petschory, the smallest and most out-of-the-way of my Missions. It is a very beautiful, if somewhat wild, country. On a hill overlooking the Station, which is, by the way, a good three-quarters of an hour's walk from the village itself, is the building in which I said Mass. In a large room was the temporary altar, decorated with pine branches. Before Mass I lighted a fire in a tin box and scattered some incense on it in order to offset the slightly fishy odor of the room and to increase, if possible, the devotion of the faithful. Practically all of the twenty people who were present went to confession. Then followed Mass, during which Polish hymns were sung without accompaniment. In the afternoon I went with some of the men to visit a Monastery of Russian Monks. This building, erected on a cliff and modeled after that of Kiew, was built some seven hundred years ago. The underground portion serves now as a place of burial. On both sides as you enter through the narrow passages, cut out of the soft sand-stone, are plaques, inscribed in old Salavonic, which cover the graves in the walls. Many of these plaques were destroyed by the Bolsheviks, who went searching here for treasure—naturally, not finding any. All precious objects had already been concealed in other places. The upper portion of the Monastery, with its bulbous towers, is quite oriental in style. The Monks wear black habits with leather cinctures; and the unchecked growth of hair on head and face lends to features already pale and dreamy a still more mystic look.

"After New Year's I visited some other stations. On a Prot-

estant estate I came across twenty-eight Catholic Poles. Nineteen of these—all who were old enough—received the Sacraments.

"There was a tinge of romance about a baptism which I conferred on the previous Sunday. I had to travel in a sleigh eighteen kilometers to a small home. Here I entered into a gloomy room lighted only by a quivering lamp on the center table. When my eyes became used to the light—or lack of it—I perceived, projecting from a corner of the timbered ceiling, a thick branch of a tree. From this hung four ropes and to the ropes was attached the wooden cradle of the youngster, already three months old, who was to be baptized. In another corner gleamed the eyes of two slightly older sisters, silent and motionless as they gazed in wonder at the strange visitor. The father brought out some home-brewed red liquor. He and I took turns in drinking from the same glass—it was three times refilled—and, of course, I left him the lion's share. This was two o'clock, and now we had to go still farther in the sled. The wife, with the baby, sat next to me. The husband knelt on the hay in the front of the sled and drove. Soon we had arrived at a large, handsome castle, situated in the midst of a wood. There, in a large room, the infant was baptized. At eight o'clock I left this friendly company, although I had been cordially invited to remain in the castle over night. Then followed an eight kilometer trip to the station. I arrived in Dorpat just after midnight, and so I was unable to eat my little lunch."

Congress at Hanover—From the German Catholic Congress in Hanover, August 31 to September 2, a petition was sent to the Holy Father begging him to hasten the Canonization of Blessed Peter Canisius. Later the following address to the Holy Father was unanimously adopted in reference to the canonization and the proclamation of the Saint as a Doctor of the Universal Church:

"Most Holy Father, with great joy, we, the Catholics of Germany, have learned that there is a well-founded prospect that during the coming Jubilee Year, the second apostle of our dear fatherland, Blessed Peter Canisius, will be canonized. On this occasion we cannot refrain from expressing our sincere gratitude to Your Holiness for your personal interest in the cause of the Blessed. At the same time we dare to give expression to a desire of our hearts, the fulfillment of which will be a great consolation and a mighty incentive. As Leo XIII decreed that Saint Cyril of Jerusalem, the Prince of Oriental Catechists, should be honored by all the faithful as a Doctor of the Church, may Your Holiness approve in your wise providence that a like honor be bestowed on Peter Canisius, the Prince of Catechists in the Western Church. This mark of favor will not merely fill the hearts of the Catholics of Germany with great joy, but will also serve as a mighty incentive to the Catechists of the whole Church to exercise their ministry with untiring zeal, as Your Holiness so earnestly desires." Aus der Provinz. September, 1924.

Exaeten, a Novitiate for the Fourth Time—Since the number of novices in Germany increases from year to year, and as a

consequence the Novitiate at s'Teerenberg is becoming too small, the province is seeking in East Germany for a new Novitiate to house the novices from Germany. But so far the endeavors of the province have failed. At the end of May the number of novices was divided into two parts, and those of the East are now under the direction of Reverend Father Kempf, former Rector of Valkenburg.

On the 4th of August these novices departed from the novitiate of s'Heerenberg, and after the desired permission of the Church, they pitched their tents in Exaeten. And so Exaeten became a novitiate for the fourth time. . . In 1872 this house lodged the novices who were exiled from Germany. In 1903 the novices from Blijinbeck, whose house was destroyed by fire, were kindly received there. . . In 1910 the exiled novices from Portugal found a home there, and now in 1924 Exaeten once more becomes a novitiate for those who no longer could find quarters at s'Heerenberg, because of its overcrowded conditions.

LITHUANIA. The taking over by the Lower Germany Province of a new field of labor in Lithuania, which the fathers of the Old Society were obliged to relinquish 150 years ago.

The buildings which our fathers occupied before the suppression of the Society, i. e. the college in Kovno and the church of St. Stanislaus connected with it, were restored to the Jesuits as their property by Bishop Karevicius of Samogitia. Father Kipp, the Superior; Father Andruska, a native Lithuanian, and Brother Schwartz immediately set to work to repair the church and school, which have suffered much in recent years. In the fall of 1923 Father Kipp wrote as follows: "We are in the midst of much work. The work is sufficient to occupy 35 or 40 men every day. By the end of this week we hope to complete the exterior of the house and church with the exception of the towers; then work will be begun on the two towers, which will be protracted and costly on account of the enormous scaffolding that will be necessary. If the weather holds good for three more weeks, we shall be able to complete all of the outside work before the winter sets in. Everyone is busy from morning until evening, over ten hours per day, with no pay for overtime; and they do this of their own accord. About the first of November we hope to commence on the interior of the church, the arches, walls, columns, floors, altars, lights, etc. All the window frames have been put in, and in part, also, the glass. We are now able to celebrate two noteworthy jubilees. Exactly 150 years ago our fathers had to abandon these buildings, and I am able now to enter Lithuania and take possession of our old home; and if by the beginning of the year 1924 we can reconsecrate the church, then it will be exactly 100 years ago that this church was taken from the Catholics by the Russians and turned into a schismatical cathedral.

"On the 11th of February the deeds were signed and handed over, by which Bishop Karevicius surrendered the church and college to the Society of Jesus. But the consecration of the church must be deferred until spring on account of the very severe cold and the consequent delay in the work of restoration." The consecration took place on the 11th of May. Father Kipp describes it as follows:

"I have stamped the seal of the church at the head of this letter; for now it is valid once more. Today, the third Sunday after Easter, we are celebrating the Reconciliatio ecclesiae and its solemn opening. It is a great day, and one of great joy for us all. Many were the tears that were shed; by the sisters upon their dismissal yesterday from the old chapel, and by most everybody today during the solemn services. His Lordship, the Bishop, officiated. He spoke for almost three-quarters of an hour. He expressed his thanks to Father General, Father Provincial and the other fathers; and finally made a warm appeal for the generous support of the work the fathers had undertaken, who (according to the Constitutions of the Society) 'give freely what they have freely received.' After the sermon, accompanied by all the orphan children, I carried the Blessed Sacrament in solemn procession from the chapel into the church, exactly 100 years 'after its requisition by the Russians' as a schismatical cathedral. As the pews had not yet been installed, thousands were unable to find room. We received many gifts during the past week. A young lady, to whom I had given some cement about a month ago, sent me yesterday a very beautiful set of vestments which she had made herself, together with an alb, humeral veil, ciborium cover, etc. The Bishop himself 'lent us indefinitely,' as he said, a new Pluviale which had been presented to him recently. But the diocesan curia made us the greatest gift of all; for yesterday evening a messenger came from the Bishop, to deliver over as a 'birthday gift to the church' the official deed of transfer of the Kraziai, as the property is called, to the Society of Jesus; this property is about 183 acres in extent. Father Andruska could hardly restrain himself for joy. The month of May brought me a well earned triumph; my first Lithuanian sermon."

The college was opened in the fall of 1924. Father Provincial of the Maryland-New York Province has placed at our disposal two Lithuanian scholastics, who will be an indispensable help in the school work.

MUNICH. *The New Collegium Maximum in Munchen*—The estate in Herlaching, near Munchen, which was purchased in 1923, was, because of unforseen difficulties, exchanged for another which is situated in the village of Gullach in the immediate vicinity of the outskirts of the city. From the Tsar railroad station it can be reached by the suburban trolley in exactly 19 minutes. The ground is contiguous to a large forest, and has a beautiful outlook upon the Alps. The romantic Tsar Valley can be reached in fifteen minutes; on the other side of the college the state forest stretches for miles towards Starnberg.

The building of this new home was started immediately before the winter, and if the weather is favorable, it can be completed in a few months. During the winter all the preliminary excavations for the superstructure were completed, so that in the spring of 1924 the building proper was begun in earnest. On the 24th of August the corner-stone was laid.

The celebration took place at 3.30 o'clock. Father Provincial officiated, and was assisted by Father Drexel, substitute for the secretary of the Society, who came as the representative of the Provincial of the Austrian Province, and by Father Dantscher.

RUMANIA. The Upper-German Province was petitioned last

summer to send some of its members into Rumania to care for the many German Catholics residing there. As a result of this Fathers von Koeth and Farrenkopf were sent. Owing, however, to the turbulent state of political affairs there, the Catholic Church has been persecuted not a little. Some idea may be gained of the difficulties these two fathers labor under from the following extract from a letter of Father Farrenkopf. He writes in part:

". . . On Sunday, September 28th, I set out to visit the six German Missions in that part of Transylvania inhabited exclusively by the Hungarians. I confess I undertook this work with very mixed feelings. The schismatical Greek Church is the deadly enemy of Catholics, and still hopes to see the day when that part at least of the Uniat Church within its jurisdiction is destroyed. Just a few weeks ago one church was taken away from the Catholics and another entirely destroyed. . . . After a day's journey I arrived in X. In this particular region the Social-Democrats are in the majority. As I was a foreigner, I was obliged to report immediately to the police. While I was taking lunch an order was brought me to present myself immediately before the Sergeant-Major, because I had entered occupied territory without the permission of the military authorities. Neither the authorities who had given me my traveling credentials nor I myself knew at the time that Transylvania was in a state of siege. The Sergeant-Major told me that I would not be permitted to preach without having first presented myself personally to the Chief-of-Police at the Capital of the Province for approval. I replied that I agreed to do so. Nevertheless, I considered this an unheard of restriction, inasmuch as the Hungarian father resident here had also been forbidden to preach, and as he was a native of Transylvania he was also for this reason a Rumanian citizen. Moreover, this was a question of an internal affair of the church, which had absolutely nothing to do with politics and, consequently, was no concern of the State. Whereupon I was arrested and sent with a guard armed with fixed bayonets to the police of a neighboring town, and from there I was forwarded to the Bureau of Investigation in the Capital of the Province.

"It was evening when I arrived there. I was put into a very dark cell. As the door was being locked, I heard someone ask: 'Is he an Hungarian; what has he done?' At first I thought that some others had been locked up together with me to spy upon me, so I was, therefore, very cautious. A few minutes later I was called into the guardroom to be searched. My breviary, money, papers, etc., were taken away from me, and each article was carefully noted down. I was then brought back to my dark cell. As a sort of special favor to me, a chair with a broken back was given me on which to spend the night. I appreciated this little attention, for thus I had at least one small spot which I could be tolerably certain would be free from unwelcome guests. I found, too, that I had a fellow prisoner, an Hungarian. He had been imprisoned for seven years in Siberia, and while on his way home was suspected of being a Bolshevist and again imprisoned. About 10 o'clock a soldier appeared with my suitcase, which contained some food given me by the parish priest. My companion in misfortune

and I shared what little there was; for neither food nor even a drop of water was given us during the whole time of our imprisonment. Without having been properly examined, my companion and I were escorted through the crowded streets by two armed soldiers with fixed bayonets to another court of inquiry.

"Meanwhile the parish priest had recourse to a high government official. This latter took the matter up with the two police officials, and while it was yet late in the evening, sent for the Chief-of-Police to come and examine me himself. The first court had already passed judgment upon me and my fellow prisoner, the Hungarian, which read 'Appear before a court-martial in Herrmannstadt.' The Chief-of-Police then told me that I appeared before him under very suspicious circumstances, but that from my papers he could prove nothing against me. He then modified the decision of the first court, so that now instead of having to appear before a court-martial in Herrmannstadt, the scene was changed to Bucharest. He told me quite plainly that in my case it would have to be determined whether a non-Rumanian would be permitted to preach in Rumania.

"On Thursday morning, the feast of the Holy Guardian Angels, I earnestly commended the whole affair to them. I think the Chief-of-Police watched me at my prayers. I had yet to appear before him once more; a careful record was kept of the whole conversation, and he informed me that he would much rather set me at liberty in N., because I was known to the authorities there. Whereupon, I was brought back again to the Bureau of Investigation, this time, however, escorted only by a civilian. The decision of the Chief-of-Police was not exactly agreeable to the officials of the Bureau of Investigation. My fellow prisoner and I met once more in our 'drawing-room.' As I did not know how long we would remain together, I had him take advantage of this favorable opportunity to go to confession. I was persuaded afterwards that he was innocent, for the Lord had laid a heavy cross on him, seven years of imprisonment in Siberia, without news of his loved ones, and now arrest on the charge of being a Bolshevist with a sentence to appear before a court-martial. I gave him some money, with which he could buy at least a little bread for himself.

"At about noon of the feast of the Holy Guardian Angels we were brought back again to the Bureau of Investigation. One of the soldiers then told me that he would call for me at about 1 o'clock the next morning to escort me to Herrmannstadt. I was greatly surprised at this. I arranged to pass the night on the floor, for the Hungarian had managed to clean it up a bit. I used my breviary as a pillow. About 11 o'clock the door opened and I heard someone say: 'Mr. Otto, you are to appear before the Captain.' Two gentlemen awaited me; and so a new examination began. One of them questioned me in German, and then translated the questions and my replies into Rumanian for the benefit of the other. But fearing to be misunderstood, I translated everything into French. One could easily see they were embarrassed, and sought for a way out. Finally they decided that I was to be escorted back to N. by an unarmed soldier. They even suggested that I travel second-class on the train, and, of course, I would then have to pay for the soldier,

too. I perferred, however, to travel third class at the expense of the State. So on the morning of the first Friday of the month, at about 1 o'clock, I was escorted to the station, and I arrived at N. at noon Saturday, where, after a short examination, I was temporarily released. Reverend Father Superior is determined to bring this matter before the Ministry and the Nuncio, and he insists that I obtain satisfaction for my unwarranted seizure by those subordinate officials. This satisfaction is to take the form of a carte blanche permission to preach. With such a permission I might be able to accomplish much more than I could ever hope to expect."

TRIER. *Sodalities of the Students of the Public Schools*—The young men's Sodality in Trier was formed by our Fathers 300 years ago, in 1617, and has outlived the Supression of the Society in 1773, as well as the Kulturkampf, 1872. After the war its members have increased to such an extent that it is now divided into four sections. The first division is for all young men over 17 years of age, called "Jung Männer division"; "Oberprima," the ninth year of the Gymnasium and Männerprima," the eighth year. The other three divisions are all for students under 17 years of age.

The Sodality has still in its possession the ancient statues of St. Joseph, St. Aloysius, and especially a beautiful Barock statue of Maria in coelum assumpta. This is the title of the Sodality.

What emotions arise in the heart of a Jesuit, who kneels in prayer today before the very same picture of our Lady, before which his brothers of old used to kneel in fervent prayer.

A number from the Jung Manner division meet every week and have conferences and discussions on apologetics and civics. Such educational sections besides those for social and charity works are established everywhere by our Fathers within the Catholic organizations of our public schools throughout Germany. Their chief aim is to broaden the knowledge of the students and to train them so that they may be leaders of our Catholic people in public life.

VALKENBURG. *A Multitude of Nations*, 1924—At the beginning of the school year, the scholastics, who were in the house, belonged to the following fifteen countries: North America, Australia, Belgium, Brazil, Columbia, England, France, Germany, Holland, Ireland, Japan, Luxemburg, Spain, Lithuania, Switzerland, and they came from twelve different provinces: Aragon, 2; Castile, 3; California, 6; England, 5; Lower Germany, 142; Upper Germany, 34; Holland, 3; Ireland, 2; Leon, 3; Maryland-New York, 4; Missouri, 7; New Orleans, 2.

HUNGARY. *Pese.* (*Funfkirchen*)—On the edge of this city of 80,000 people is the larger of the Society's two colleges in Hungary. It is sometimes said that benefactors such as gladdened the heart of St. Ignatius do not walk the earth today. But Dr. Zichy, the present Bishop of Pese, is a living refutation of this statement. Selecting an extensive and beautifully situated section of his property, he beautified it still more and in the midst erected a sumptuous set of buildings. In 1913 he presented to the Society the handsomest gymnasium in Hungary. The enrollment at present is 550. Of these over

150 are resident students. All wear sparkling naval uniforms edged with the papal colors. The college battalion maneuvering on the parade ground is a striking and impressive sight. Ours, too, have the spiritual direction of Dr. Zichy's junior seminary. Despite the fact that their house is over a mile away, the young seminarians attend classes at our gymnasium.

KALOCSA. Though smaller and less sumptuous than Pese, Kalocsa has been for decades the Alma Mater of hundreds of Hungarian Catholics. Bishops and statesmen, priests and religious, doctors and lawyers at the top of their profession are among its distinguished graduates. In the light of its long and splendid history, it might well be called an Hungarian Georgetown. Of the 440 in regular attendance at present, 168 are resident students. One of the buildings at Kalocsa is occupied by the diocesan junior seminary. Its 43 students are entrusted to Ours and instructed in the last four classes of the gymnasium. In September, 1924, Fr. Fenyi, Kalocsa's well-known astronomer, celebrated his sixtieth year in the Society. To mark the happy occasion he published four additional volumes of his solar observations. This was made possible by the generosity of an American benefactor who sent him a check for $1,200, together with a request to withhold his name. Fr. Fenyi's work is entitled *Solar Protuberances*, and thus far had reached its thirtieth volume. A still more notable jubilee was that of Fr. Toth, who recently rounded out at Kalocsa his seventieth year in the Society. Though nominally professor of minerology, for over thirty years Fr. Toth has edited the Hungarian *Messenger of the Sacred Heart*. He has thus many books to his credit in both ascetics and minerology.

BUDA PEST. *Sacred Heart Church*—A civil action was brought against a prominent Buda Pest contractor. Being a Catholic and a warm friend of the Society, he made a vow to do Ours a big service if the case against him were dismissed. Whereupon he won the suit and immediately undertook to renovate and completely restore the interior of our large Sacred Heart Church. Each year Ours direct a big procession from this church on the Sunday following the Feast of the Sacred Heart. This year the procession passed through the main streets of Buda Pest and thousands took part in the celebration. A bishop carried the Blessed Sacrament, while the procession was headed by the Burgomeister of Buda Pest and a deputation from the Hungarian Parliament. Fr. Bela Bangha, founder of the Hungarian Christian Press Association and sodality organizer of the province, was treated recently to a double surprise. The first was in Buda Pest when he discovered he had been chosen an elector to the late General Congregation. The second was in Rome when he found himself appointed General Director of the Marian Sodalities and assigned to permanent residence in the Eternal City. Fr. Bangha has organized a central secretariate for the sodalities of the Society and edits *Acies Ordinata*, a Latin monthly for sodality directors which is sent to our houses throughout the world. He is facing a keen and twofold problem: to hold the sodalities to their high interior spirit, *Ad Jesum Per Mariam*, and, at the same time, to keep this from pouring itself out in

too many exterior works. Fr. Bangha has been recently reinforced by Fr. Lawrence O'Keeffe of the California Province, who is in charge of the English edition of *Acies Ordinata*. Another notable jubilee was that of Fr. Tomcsanyi, who not long ago in Buda Pest passed his sixtieth milestone in the Society. He is widely recognized in Hungary as a scholar in both civil and canon law. At the close of the Great War he rendered a distinguished service to the Church by a learned work in defense of ecclesiastical rights and liberties which, at that time, were seriously threatened in Hungary. The new Government had laid claim to all the rights and privileges of the Catholic kings and was desirous even of nominating bishops to vacant sees. Shortly after Fr. Tomcsanyi's book was published, however, the Government saw the light and gracefully withdrew. The jubilarian received congratulations from the Nuncio in Buda Pest and from V. R. Fr. General. Cardinal Gasparri also took occasion to thank him in the name of the Holy Father for his scholarly work in defense of the Holy See.

Missions—Hungary has two Fathers now working in China and two more in the United States. In China the missionaries have been recently assigned a new territory in the Province of Cheli, under the tutelage of the Champagne Fathers. Since June, 1924, one missionary has been stationed at Tamingfu, a city of some 60,000 souls, amongst whom, however, the Christians do not yet number a hundred. The other missionary has forty stations in the surrounding countryside. His flock includes 25 women and 30 men catechists, 700 catechumens and 3,600 Christians. Except for the extreme heat in summer, they write, the climate is much like their native Hungary.

The two Fathers in the United States are engaged in giving missions to their countrymen in the Eastern and Middle Western States. It is amusing at times to note the similarity of the missionaries' letters from these widely separated fields. For instance, one of the Fathers in America wrote recently that he had heard the first confession of a twenty-year-old Hungarian American. Another, twenty-one years old, asked for Baptism. Communism, too. they write, is working much havoc among the Hungarians in the United States. It is indeed a far cry from America to China, yet in both lands are thousands of souls in sore need of the *Good Tidings* which only the missionary can bring.

India. Bombay. *Father E. R. Hull Retires From the Editorship of The Examiner*—The *Bombay Examiner* for November 29, 1924, has the following announcement: Next week Father H. Roper, S. J., will assume the Editorship of *The Examiner*, and Father Hull will retire into private life, as far as official journalism is concerned. With this present issue, therefore, he bows himself out; and in doing so, wishes to express his great appreciation of the good time he has had for 22 years with his friendly and helpful clientele.

In this issue of *The Examiner* for December 6, 1924, Archbishop Goodier pays Father Hull a fine tribute. We quote it here: It will be a surprise to many readers of *The Examiner*, to many it will be a painful shock, to hear that Fr. Hull has ceased to be its editor. For to most it has long seemed that

The Examiner and Fr. Hull are irrevocably wedded together; that one could not live without the other; in fact, that *The Examiner*, as it has been known these last twenty years, is Fr. Hull, and Fr. Hull is *The Examiner*. How can the two live apart?

It is unnecessary to dwell upon the services Fr. Hull has rendered to the Catholic public and the Catholic cause, not in India only, but wherever English is read, by the regular fruit of his self-sacrificing labor. For these twenty years, week by week, he has carried on the work single-handed; often he has been broken in health, often he has been compelled to seek rest by change of scene, very often it has seemed to him that his mission was ended, yet never once has the weekly number failed to appear, with its weekly comments and its weekly information. What this has meant those only can guess who have had the same road to travel, of dead monotony on heartless stones.

It is unnecessary, too, to look back on the fruit of this toil. The long list of books, which the author has called by the modest name of Reprints, testifies to the breadth of his vision and the depth of his insight and the accuracy of his criticism; reprints which, curiously enough, are read more widely in England and America and Australia than they are in India. Again, his answers to correspondents, appreciated everywhere, have been a source of information to us all; only the other day an American paper asked that these "Answers" should be collected and published in book form.

But apart from these permanent results of his editorship we cannot forget the invariable courtesy and patience with which he has carried on his work. Naturally his letter-bag has been very heavy; he has received many letters which might well have tried a much less highly-strung nature; yet no correspondent has ever been heard to complain that Fr. Hull dealt with him with anything but consideration. In his *"Herr Schneebels"* books he has laid down a philosophy of life; in his management of *The Examiner* he has practised his own preaching; and when that has been said it is enough.

It is at least a consolation to know that *The Examiner* will not lose Fr. Hull altogether. Though he surrenders the management into younger hands, still he has consented to continue his articles on the history of the Bombay Mission, the fruit of twenty years' research among original documents; he has also undertaken to answer questions as before. If gratitude is best shown by a request for further favors, then we cannot thank Fr. Hull for all he has done better than by thanking him for what he has agreed to continue. May he have yet many years of fruitful work for his readers, and may the relief from the weekly and daily burden renew that energy and elasticity of mind which, in spite of his sixty years, still gives him the vigor of youth.

CALCUTTA. *Two Works of Great Value—The Catholic Orphan Press* of Calcutta has just published, 1924, two works by Father A. Grignard. One is *An Oraon-English Dictionary*, with numerous phases illustrative of sense and idiom. It has 700 double column pages, and passes in review about 8,000 words. The other work is *A Grammar of the Oraon and Study in Oraon*

Idiom. This publication is quite up to the high standard of the dictionary.

Death of Archbishop Meuleman, S. J.—Mgr. Meuleman passed quietly to his reward on Tuesday, July 15, at 4 A. M. On the patient's landing in Marseilles on June 26, the doctors diagnosed that the cancer would do its work within a month at most. His Grace grew daily weaker, being unable to take any food. On the eve of his death, he requested that a Father should pass the night in the room next to his. A first alarm was raised at about 2 A. M., but the crisis passed and His Grace bade his attendants retire to rest. Towards 3 A. M. he called the Father and the Sister infirmarian, received a last absolution, made the sign of the cross and responded to the prayers and the invocations suggested to him. At five to four he kissed the crucifix and then breathed his last, having been conscious to the very end.

During his last illness he set an example of heroic patience, admirable piety and the deepest humility. His rosary and his crucifix were his only consolation and he offered all his sufferings for his dear mission. He had given detailed instructions regarding his burial, requesting that he should be buried with his pallium, as laid down by the ritual for Archbishops, but without his pectoral cross.

He was laid out in St. Joseph's Church of the Hospital, wearing a white mitre presented by the Mission Association of Marseilles, the Cross of the Order of the Crown, a pair of violet gloves lent by the Bishop of Marseilles, whilst his cross was laid by his side. His Lordship officiated, surrounded by Vicars-General and several Canons. The Clergy and the Religious Orders were well represented. Belgium had delegated the Consult in Marseilles to represent the King and the Government. The President of the Belgian Chamber of Commerce in Marseilles, and the President of Belgian ex-service men attended the funeral.

According to his own request, His Grace was buried in the graveyard of the Jesuit Fathers at St. Peter's cemetery. The slenderness of his luggage greatly surprised the staff of the Hospital, but the edification he gave was that of a great Prelate.

C. H. OF INDIA.

PATNA. *Novices for the Mission*—At present we have three novices at Shembagaum, two scholastic novices and one coadjutor novice. Besides these, a fourth has applied for admission and was accepted.

JAPAN. *The New Missionfield, Hiroshima.* The missionfield of Hiroshima in Japan was officially turned over to the Lower Province of Germany in Autumn, 1923. There are 1,309 Catholics living in this territory in the midst of about five million pagans. Some German Fathers had been there the two previous years. His Grace Archbishop Doring, S. J., for many years Bishop of Torna in India, was put in charge of the new missionfield. About his arrival and reception in his new territory, Father Henvers, missionary in Japan, writes as follows: "As His Grace Archbishop Doring, S. J., and I stepped off the train at Okayama, Father Larbolette, one of the four mentioned missionaries, and his faithful flock, who had been awaiting our arrival, pressed forward to give us a hearty welcome.

From the station we were escorted to the Danboba, a meeting place of the Christian community. According to the Oriental custom, we should have squatted on the ground with the rest of the assembly, but as this posture besides its being a novel one, is also an uncomfortable one for a beginner, the natives with much consideration provided chairs for us. We took off our shoes and waited for what would happen.

The first to speak was the native Catechist. Thus far everything went very well. All eyes were now turned upon Father Larbolette, to say something in reply, which he had in no way expected. But a Jesuit does not lose his head so easily. Gathering his wits about him, he with a cheerful smile introduced the Archbishop and said that His Grace would first address the community in English and that he would repeat the Archbishop's speech in the native tongue. That turned out as desired. As his turn came, he spoke remarkably well. I was amazed to witness not only how well he had mastered a new language, but also with what ease he had acquired the native habit of interspersing and embellishing his speech with long drawn out o-o-o, with deep and audible catches of the breath and with a bellowing forth of the last word of each sentence.

After the reception we went to the Church for Benediction. During the next eight days Father Larbolette put his house in order, for he was about to turn it over to Father Kircher. I had the hard task of trying to explain to the cook, in the native tongue, what we would have for our meals. My directions were necessarily very brief as my vocabulary was very limited.

I shall now say a few words about my own ministry. I considered it my first and foremost duty, to show myself to the people. I really could do it for money. (It must be here mentioned that the writer of these lines is a very tall man.) What an object of curiosity for Japanese people I proved to be. The White Elephant of Siam trodding through the crowded thoroughfares could scarcely have received more attention. The little ones catching sight of me ran into their houses and called "papa" and "mama" to come and see the strange man that was passing by. The boys and girls turned their heads to get a good glimpse of me, and then began to chatter about this new object of wonder. I noticed, too, that I was a very welcome sight for the mothers carrying their babies. All they had to do to make the babies stop their crying was to point to me and the little ones at once became silent. Old people, too, who were short-sighted and could not see me very well, were waiting for me to pass by on the street and coming to within a foot of me they would look into my face. I also felt that I was doing some good by this merely walking the streets. The natives did not betray the least sign of any ill will. I had only one fear, namely, that, like others of our fathers, I should be taken for an American Protestant missionary. For this reason, I am always glad when the people, according to their custom, ask me where I am going and from whence I came. I always gladly tell them.

My second task is to learn the native tongue. A high school student is my instructor. Every evening I teach him some German and he teaches me Japanese. My third task is the

care of souls. The very first Saturday I was here I heard confessions. The next day I read a pastoral letter about which I had prepared a few words of my own by way of introduction. My sentences were necessarily very brief, so that even the simplest could understand them. On the following Sunday I began my fourth task, a visit to the outlying Jewel Island, but it is neither a Jewel nor an island, but only a fishing town along the coast, a station of Tamashima. I began my journey early in the morning, first by riding an hour in a train and then in a "Jinrikoha." This latter mode of travel seems to me from a Christian point of view to be too much above the dignity due to mere man and besides it has the disadvantage of being too costly. In Tamashima I found a dwelling, a servant girl and a chapel on the first floor. After the services the Christian community waited in the Danboba to extend its greetings to the new spiritual father. The Catechist spoke first and I knew from the words that I caught here and there, that he was bidding me welcome. Manyfold smiles were the only answers I could give, whereupon the general greeting began. Down we went upon our knees, our hands upon the mat, our heads bowed three times to the ground, murmuring betimes God's benediction, now smiling, now whispering and finally letting out with a soft noise the long retained breath of air. Then we had to squat before the low tables and drink tea. My fifth task is a month's journey about the surrounding district. Only yesterday I returned from my first trip. My first station was at Fukuda, where I arrived in the morning. The place lies in the midst of rice fields surrounded by beautiful mountains. The time-honored evening bowl of rice I ate in Oriental fashion with chopsticks. Fortunately, Carissimus Ogihara taught me the fundamentals in this art. He is now a philosopher in Valkenburg. Then the sliding doors were locked and after a somewhat intelligible conversation with the master of the house I went to take my night's rest, lying between two coverlets. The next morning we had a sad experience. The aged father of the house had gone out the night before to summon the Catholics to Mass and he was no place to be found in the morning. The men went out in search of him. The women and few children with the catechist attended Mass. As yet I do not know whether they found the aged father or not, because I had to continue my journey.

I declined to travel in the Jinrikoha and rode an auto over a high narrow dam, along some steep precipices, which gave a thrill of romance to the ride. Then I had to take the railroad and after that the street car; I had to change once more and then at last I found myself in a very pretty village called Oda. I received a very hearty welcome. I had to take my meal again in Japanese fashion. After squatting at these tables for meals, it is no incentive to practice virtue by kneeling at the penanca table in Valkenburg. It seems to me that squatting before a low table ought to be put down as a penance in the new code; it would prove to be a real one. However, I must admit that by constant practice one generally becomes accustomed to this form of penance.

It happened that here in Oda I slept for the first time in many years in a sufficiently large bed. Everybody in the

household, the old folks, the uncle, the master and mistress of the house, and some others eagerly supplied me with coverlets. As a matter of fact, one large one, together with a small one for the feet, were sufficient. The next day as an introduction to my sermon, I told the congregation that as I as yet knew little Japanese I would speak very briefly. The Christian community greeted these words with a nodding approval of their heads. This is one of the rhetorical means to win over the good will of the audience. For in rhetoric the saying has it, "Veritas placet." In the afternoon I journeyed on to Fukuyama. I must mention by the way that in Tamashima a young man accompanied me on the train on my return home and also drove in an auto with me to Fukada. Furthermore, it seems to be the same mysterious young man who traveled with me from Oda and directed me wherever I should go. I did not dare to ask him who he was for fear of making myself appear rediculous. During the last few days I was constantly answering him with "yes, yes. "I understand," although I understood not a word he spoke to me.

I came to Fukuyama too early, so I walked to a public garden, and saw here a grand old feudal castle. I wished to ask some one, whether it was allowed to enter the building, when I beheld the young man at my side offering to be my guide. After this he brought me to the house of the chief member of the Christian community and then disappeared. I entered, took off my shoes behind some tellis work, to see which sight three little misses hurried forward each with her baby brother upon her back. I felt like a tiger in a cage. Within the house I found an aged couple, Philemon and Baucis, even more gracious and hospitable than the happy pair immortalized by Ovid. (The husband at once undertook to improve by Japanese.) The next morning I returned to Akayama and performed my sixth task, namely, teaching French for one hour on Monday afternoon to the officers, a continuation of the work of my predecessor. Besides this, Father Larbolette and I give a course in German once a week to the faculty of medicine. With this is brought to completion for a time the cycle of our labors.

Father Mark McNeal—The first prize in a competition held by the "Japan Times and Mail" for the best essay on "The Future of Japan" has been awarded to the Rev. Mark J. McNeal, S. J., lecturer in the Imperial University, Tokyo.

JUGOSLAVIA. The Southern Slavs' new ship of state, the Kingdom of the Serbs, Croats and Slovenes, is having anything but a pleasant voyage. Besides the tense atmosphere of the Balkans, it has ever to contend with the ship's complement, the diverse elements of which are so discordant that strife seems to be the order of the day. In religious affairs the Catholic Uniats, Croats and Slovenes see their guiding star in the West, while the Mohammedans and Orthodox Serbs follow theirs in the East. Politically, too, each racial group throbs with unmistakable national aspirations. Standing on their majority, the Orthodox Serbs insist on being the officers. The Catholics, Mohammedans and Jews must serve in the crew. Premier Pashitch, the Serbian Captain, rules with "an iron fist." Little wonder, then, that from the forecastle issues a constantly rising clamor of discontent.

In things political the Government policy is "nationalization," which, being interpreted, means exalting the Serbs and humbling the other racial minorities. A recent instance: The Government issued a decree calling for the "nationalization" of the three State universities. Trouble started when several Croatian professors were pensioned off at the Croatian University of Zagrab. The students promptly went on strike. A few days later the students of Ljubljana University struck likewise. In the capital, at Belgrade University, not only a strike, but also a gunfight ensued, in which ten students and five gendarmes were wounded. The Government's religious program is "amplifying and diminishing," that is, generously subsidizing Orthodox activity in all directions, and, at the same time, obstructing as much as possible everything which helps to spread the Catholic faith. To this end Catholic educational institutions are being stinted in the appropriations for which the Government gave its written word in the Concordat with Rome. The Marian sodalities which flourish in Croatia and Slovenia are not being overlooked, either. It was a high tribute to their power for good when the Government drew up a decree of suppression denouncing them as "religiously intolerant and therefore dangerous to the unity of the State." But the decree aroused such a storm among the Catholic Croats and Slovenes that thus far, at least, its promulgation has been confined to those districts only where the Catholics are outnumbered by the Serbs and Mohammedans.

The Orthodox *Kulturkamf*, however, like the Ku Klux Klan outburst in the United States, has a brighter side. It has put courage into the hearts of hitherto timorous Catholics and, besides establishing closer contact between themselves and with their pastors, it has sounded a call to the colors in the cause of self-defense. Meanwhile, the Church is making progress even in Serbia, the stronghold of the Orthodox schism. The close of 1924 saw the consecration of Fr. Gnidovec, a Slovene Lazarist, to rule over the diocese of Southern Serbia. Still more notable was the erection of Belgrade, the Orthodox capital, into an archbishopric and the solemn enthronement of a second Slav religious, Mgr. Roditch, a Franciscan, who now rules over that city in defense of which against the Turks, an earlier Franciscan, St. John Capistran, laid down his life.

LJUBLJANA (LAIBACH.) Ljubljana's population of 45,000 is mostly Slovene. Slovenes, too, inhabit the country round about and extend even into Karnten, the adjacent Austrian Province. Three Fathers recently gave missions among the 40,000 Austrian Slovenes there, during which so much fruit was gathered that one missionary is now permanently stationed in Karnten. The Slovene *Messenger of the Sacred Heart*, hitherto edited by secular priests, was a short time ago turned over to the Society. Though there are at present but 12,000 subscribers, a greater subscription campaign is already under way. The new House of Retreats adjoining the Novitiate is almost completed. It is only a small building—thirty-two rooms—still it is the first in all Jugoslavia and intended to be the mother house of several others which, with God's help, will renew the face of the land. This consummation so devoutly wished by the Catholics, is no less feared by the Orthodox and

Liberal leaders who in their newspapers recently launched an attack against the house as well as the retreat movement for which it stands. The Catholic press promptly took up the gauntlet and, in the controversy which ensued, the *Spiritual Exercises* received columns and columns of free advertising and much good for souls has already been obtained.

ZAGREB, (AGRAM). the capital of Croatia. The Vice-Province's provisional philosophate has been discontinued. The first-year philosophers are now studying at Tisis, Austria, the South German Novitiate, while those of second and third year are finishing at Innsbruck. Meanwhile philosophy professors have been selected and are preparing themselves so that in a few years the Vice-Province may have its own permanent philosophate. Our new Sacred Heart Church is so frequented by the faithful that we now have by far the largest number of Confessions and Communions in Zagreb. A new building is being erected adjoining the residence to house the Vice-Provnice's printing establishment and to facilitate the constantly increasing output. Besides other Catholic periodicals, the Croatian *Messenger of the Sacred Heart* is printed here, which has over 50,000 subscribers. The Croatian Fathers, too, are in charge of the Catholic Youth movement. Pamphlets are being distributed and lectures, sermons and retreats are everywhere being given to fill up the big gaps in the ranks of the priesthood.

SARAJEVO, the capital of Bosnia-Herzegovina. In this small city where the Great War began, Ours are in charge of the diocesan seminary. Among the townspeople are a large number of Orthodox Serbs, Jews and Mohammedans. It was a convenient spot, therefore, for the Government, in which to exercise the "diminishing" portion of its religious program. Accordingly, the seminary received such a small appropriation last year that our students had to go about begging all summer. The Government, however, was thwarted. For Catholics responded so generously to the call that in autumn the seminarians were able to return and continue their studies.

TRAVNIK, BOSNIA. In this town of about 10,000 people, mostly Mohammedans, is situated the larger of our two colleges. It is the junior seminary of the Archdiocese of Sarajevo, with 218 resident students. There are over 200 non-resident students also, many of whom are Mohammedans, Jews and Orthodox Serbs. Two years ago the most brilliant graduate was the Mohammedan son of the Mohammedan Burgomeister. Far from being a hindrance, the cosmopolitan character of the student body was not long ago of considerable service to the college, as the following incident will show: Our gymnasium at Travnik is so well known for its high standing in studies that the Government had to give it official recognition. But when Premier Pashitch began his recent anti-Catholic offensive, as in Sarajevo so at Travnik, he thought he discerned a vulnerable spot in the Catholic position. Whereupon his Minister of Education, a zealous Orthodox priest, drew up a decree cancelling Travnik's educational privileges. This would have changed our status to that of a private gymnasium, compelled our students to pay fees they could ill afford and, at the same time, left them to the tender mercy of Orthodox examiners.

Fortunately, news of the impending blow leaked out. The Bishops of Jugoslavia vigorously protested. The Archbishop of Sarajevo called on the Minister of Education in behalf of his junior seminary. But even more effective, perhaps, were the petitions circulated about the town and province and forwarded to the capital by our Mohammedan, Orthodox and Jewish students. For although the cancellation document was actually served on us, it was reversed a few hours later by another decree which confirmed and indefinitely extended our hard-won scholastic privileges.

SODALITIES. The Government's recent decree suppressing student sodalities is so far doing them little evil and in some ways accomplishing much good. Besides advertising the sodalities throughout the country, it has, in the few scattered districts where the decree has been promulgated, put fresh spirit into the sodalities and considerably increased the number of candidates. Many of the sodalities are proud of being stigmatized by an anti-Catholic Government as "religiously intolerant, and, therefore, dangerous to the unity of the State." At Posega, in Croatia, a short time ago, sixty students applied to the director for admission to the local sodality. At Sinj, Dalmatia, where the decree was also published, many sodalities declared they would rather quit the gymnasium than abandon their sodality. Their parents and friends also began to inquire about the organization and many applied to the Franciscan directors there for admission. The sodalities themselves pledged anew their devotion to Our Lady by taking part in a festive general Communion.

Missions—Jugoslavia has been assigned a mission field in Bengalese, India, under the tutelage of the Belgium Province. One Father and one theologian are to depart for India in 1925. Two Fathers are at present giving missions among the Croats in the United States. They are stationed in Cincinnati.

MADAGASCAR. *The First Eucharistic Congress in Madagascar*—News has just been received of the first Eucharistic Congress ever held on the island of Madagascar. The Congress was held in the heart of Madagascar, in the community of Ambalavao, a parish with six thousand Catholics, which, like all the parishes of that region, is under the direction of Ours of the Champagne province. The pastor of Ambalavao is the Rev. Father Morel. The Eucharistic Week was attended by two Bishops. A special day was reserved for the children and for First Holy Communion. There were also a night of adoration and several study sessions. The congress was well attended.

CHICAGO, MISSOURI PROVINCE. *St Ignatius High School—Diamond Jubilee of Fr. Lagae*—On Sunday, September 28, was celebrated the Diamond Jubilee of Fr. Constantine J. Lagae. Fr. Lagae was one of the small band that accompanied Fr. DeSmet from Belgium to labor among the American Indians. His novitiate which was begun at Tronchiennes, he completed at Florissant. Fr. Lagae served on Fr. Damien's mission band until his appointment as a pastor of Holy Family Church, Chicago. Here, from 1885 to 1894, he directed the Married

Ladies' Sodality, which he developed until it numbered two thousand two hundred members. After an absence from Chicago for some years in Omaha and St. Charles, he returned in 1911.

The celebration of the day opened with a Solemn High Mass in Holy Family Church, sung by the Rt. Rev. Jas. A. Griffin, D. D., bishop of Springfield. Fr. M. J. O'Connor acted as assistant priest, Fr. Thos. Livingstone, deacon; Fr. Jas F. Walsh, sub-deacon, and Mr. H. J. Renard, master of ceremonies. The Rt. Rev. Anthony Schuler, S. J., D. D. was in the sanctuary. Deacons of honor to Bishop Griffin were Frs. F. Bechtel and E. Hanhauser, and to Bishop Schuler were Fr. Jas. O'Meara and the reverend jubilarian. Rev. Wm. Murphy, D. D., pastor of St. Callista's Church, preached a touching and eloquent sermon. The preacher was acquainted with the work of Fr. Lagae inasmuch as his mother had been born and raised in Holy Family parish and had been a member of Fr. Lagae's famous sodality.

A banquet was held in the evening in the Student's Cafeteria, which was especially decorated for the occasion. Fr. M. J. O'Connor presided as toastmaster. Among the speakers were the Rt. Rev. Msgr, C. J. Quille, superintendent of the Working Boys' Home, who sketched in characteristic fashion the days of Fr. Lagae's most active ministry, and Fr. Paul Breen, who outlined the work of our jubilarian during his long stay in the parish. Conspicuous among the guests were the golden jubilarians, Frs. O'Meara, Bechtel and Hanhauser, and Bros. Thos. Murphy of Milwaukee and Thos. Kelly of Chicago.

Marquette Celebrations—The month of December saw the 250th anniversary of the coming of the first white man, Pere Jacques Marquette, to Chicago, celebrated with fitting solemnity on several distinct occasions. In each of these the students of Loyola played a prominent part. The ceremonies began on the morning of Thursday, December 4, when an illustrated lecture on the life of Father Marquette was given by the College Senior Sodality in the University Gymnasium before the assembled students of the college and academy. The same afternoon at 3:30 o'clock a public demonstration was held in front of the Wrigley Building on Michigan Boulevard. This was sponsored by the Chicago Lodge of Elks and the Association of Commerce, under the personal supervision of Mr. O'Shaughnessy, a member of the Mayor's Art Commission, and aided by the faculty and students of Loyola University. The ceremonies began when a student of Loyola, impersonating Marquette, set out from the mouth of the Chicago River in a canoe with two companies. As they approached the Boulevard link-bridge at Michigan Avenue, ten students of Loyola University, disguised as Illinois braves, embarked in canoes to meet them and welcome them to their camp. After landing they escorted the missioner to a hut which had been erected on the plaza in front of the Wrigley Building, as exact a reproduction of the actual hut in which Marquette lived as records would allow. Speeches were delivered by Mayor Dever and Wm. J. Sinek, past exalted ruler of the Elks, while the Loyola Glee Club sang "Illinois."

President Coolidge, who had intended to speak at the occasion, was prevented from doing so because of the severe weather. He stopped long enough, however, to greet the crowd from his car and show his hearty approval of the celebration. In his speech before the Commercial Club at noon of the same day he paid the following beautiful tribute to Father Marquette: "To the thoughtfulness of a Chicago friend, I am indebted for the reminder that on this day, 250 years ago, Father Marquette and his companions began to erect the first huts to be used by the white men on the site of what is now Chicago. I like to feel that this great city owes its beginning to the master explorer who was first a devout missioner of religion. I am glad to turn aside here to add my little part to the tribute which the city is today paying to the memory of Marquette. Of the men who laid the foundations of our country, he deserves his place among the foremost. His published articles and letters give, I believe, the earliest prophesies of the destiny that awaited this central valley of the vast lakes and rivers. You people of the Chicago Empire have built into the solid structure of accomplishment the things which he, a quarter of a millenium ago, saw with the clearness and faith of prophesy." In spite of a piercing gale that swept across the plaza, some several thousand persons crowded the sidewalks and blocked the traffic while the ceremonies were being carried out.

Sunday morning, December 7, at eleven o'clock, a Solemn High Mass was celebrated in honor of the occasion at St. Ignatius Church. Reverend Father Rector was celebrant, while his Lordship, the Right Reverend Bishop Hoban and several Monsignori, were present in the sanctuary. Mayor Dever, his wife, and many prominent judges of the city also attended the Mass.

On the same evening the Illinois Catholic Historical Society, with Father Siedenberg presiding, celebrated the 250th anniversary of the arrival of Father Marquette. The Mayor, his wife, and a number of members of the Chicago Historical Society were present. Honorable Quin O'Brien gave the principal address of the evening.

At noon on Saturday, December 14, the students of Loyola University staged a canoe pageant commemorating Father Marquette's six-mile trip up the Chicago River. Embarking from the mouth of the river, Father Marquette, accompanied by a group of Indians, traders and guides (all impersonated by students of Loyola) paddled six miles up the river to Robey and 25th Streets, the spot where Father Marquette spent four months in the winter of 1674-5. Following the landing of the missioners and his companions, brief addresses were given by Father Reiner and by Thomas A. O'Shaughnessy, member of the Chicago Art Commission. To add to the realism of the scene, after the pageant had reached its destination, a canoe containing two trappers capsized and the occupants were forced to swim some ten or fifteen yards of icy water to land. Needless to say, this sensation was not overlooked by the news service. Before leaving his first landing place in Chicago, Father Marquette, at the earnest solicitation of enquiring reporters, gave out some interesting information about his past achieve-

ments and future plans. It is the intention of the faculty of Loyola University to continue to commemorate with an occasional tribute, the stay of Father Marquette in Chicago until he celebrates his departure from this historic spot next May.

Academy Debate—Friday night, December 12, Loyola Academy debated St. Ignatius High School on the question: "Resolved, That It Is to the Best Interests of Society to Abolish Capital Punishment." Loyola defended the affirmative, St. Ignatius the negative side of the question. The decision was given to Loyola by a unanimous verdict. The judges were from Northwestern University.

College Debate—On the following Friday, December 19, was held a double debate between Loyola and Marquette Universities. The negative team of Loyola debated the affirmative of Marquette in St. Ignatius Parish Auditorium, Chicago; while the affirmative team journeyed to Milwaukee where they encountered Marquette's trio representing the negative. The subject of the debate was: "Resolved, That Congress should be empowered to over-ride by a two-thirds vote decisions of the Supreme Court which declare acts of Congress unconstitutional."

Representation on Program of A. A. A. S.—This year the University enjoyed the distinction of having five members of her faculty on the program of the Annual Meeting of the American Association for the Advancement of Science.

The "Loyola News"—A long-felt need of the University has recently been realized in the publishing of a weekly paper, "The Loyola News," by students of the college department. It is intended to be a University paper, carrying news from all departments.

CINCINNATI. *St. Xavier College. The New Dormitory Opened.*—Elet Hall, the new residence hall for out-of-town students, was opened on the campus in September. The dormitory building will accommodate one hundred students. It is in the Tudor Gothic style, in conformity with Hinkle Hall and Alumni Science Hall, which have already been completed. The new building has been made possible by gifts from the Alumni and other supporters of higher education in Cincinnati. The funds were collected by a body of laymen, mostly alumni, formed into an organization called the Dormitory Fund Committee. Rev. Francis J. Finn, S. J., has been an enthusiastic promoter. There still remains a slight debt on Elet Hall which is being cared for by the Alumni.

Chapel Fund Prospering—The proposed new chapel will be, it is hoped, a reality before long. Father Joseph Kiefer, S. J., has been quietly soliciting the funds. Most of the interior equipment, such as altars, stations and windows, has already been donated. An interesting feature of the new chapel will be that many of the interior furnishings will be erected in memory of deceased Fathers and scholastics who once labored in the college here or were pastors in the Church.

Father Finn Honored—The amiable "discoverer of the American boy," and principal of the Commercial High School and St. Xavier Parochial School, having completed twenty-five years of service in Cincinnati last summer, his silver jubilee of residence was the occasion of many well deserved eulogies from officials of both State and Church. The Mayor of Cincinnati

and a committee of prominent public men gave their congratulations in person. A purse of more than $5,000 was given to him on the occasion of this jubilee.

Golden Jubilee of Father De Smedt—On July seventh the parishoners of St. Xavier Church, with an innumerable host of friends, gathered to pay honor to our head pastor, Father Joseph de Smedt, S. J., who, on that day, celebrated his fiftieth year in the Society of Jesus. Father De Smedt is one of the survivors of the valiant Belgium volunteers who harkened to the appeal for recruits of the great apostle of the American Indians, his namesake, Father Peter De Smedt. As a jubilee gift his parishoners had the church frescoed and some exquisite paintings executed on the walls and the ceilings of the sanctuary at a total cost of $20,000. Two of the paintings represent the Saints and the Blessed of the Society of Jesus, including Blessed Peter Canisus, Blessed Edmund Campion and Blessed Robert Bellarmine.

The New Library Building—The erection of the new Library Building will begin as soon as the weather permits this spring. The library is to occupy the ground between Hinkle Hall and the Science Hall, on the east side of Victory Boulevard. It will have a frontage of more than ninety feet and a depth of one hundred and twenty-five feet or more. It will contain a large main reading room, 40 by 80 feet; stack rooms to accommodate 150,000 volumes, with room for expansion; a Fine Arts room and a reference room for Philosophy, History and Sociology. The building will cost, exclusive of equipment, approximately $125,000. Part of this amount has already been collected. One of the Alumni gave $50,000, friends of the College have contributed sums ranging from $2,000 to $10,000 and $12,000. The building will, of course, be in Tudor Gothic style of architecture to correspond with those already erected.

The Xavier Foundation—This is a committee of Alumni and other prominent business and professional men of Cincinnati, numbering about forty, who are united for the purpose of gathering funds for the building program of St. Xavier College. The nucleus of this committee was derived from the old Diamond Jubilee Committee which functioned to the same end during the past decade. The Xavier Foundation has regular monthly meetings at the College, and is doing splendid work. During the fall months of 1924 it reported on an average of $12,000 each month, besides pledges.

Recreation Building—During the past summer the old Avondale Athletic Club Building, known for some years as the "Red Building," was completely renovated at a cost of something like $50,000. It is now called Recreation Hall. The basement contains quarters for one hundred athletes, including showers and other necessary equipment. The first floor contains the present library, which will soon be vacated, and used as a assembly room. The second floor has a large new dining hall. The rooms on the fourth floor are used for billiards and other indoor recreations.

Little Flower Library—Last summer Father Francis Finn, S. J., Director of St. Xavier Parish School and Commercial High School, inaugurated an enterprise for the distribution of books to children which deserves attention. A general idea of the

work and its organization can be gathered from the following:

Any Convent, Day School, Boarding School and all adults having children under their care, or interested in children, may secure books from the Little Flower Library. The purpose of the Library is to place Catholic juvenile literature within the reach of every Catholic child in the United States. There is no charge whatsoever for the use of these books. All that the Library asks is that the carriage be paid both ways, and that the books be returned within the specified time. At present the books, sent out in lots of from ten to fifty, according to the demand, are being circulated in practically every State in the Union. Since the Library's inception last summer about fifteen thousand books have been circulated among the Catholic children of the United States.

The effect of good reading is incalculable. The necessity of placing Catholic books in those communities where Catholic people are settling and where there is often no church or school and where books are a luxury and impossible to buy, is very great. The letters daily received by the Little Flower Library shows what a good work the Library is doing.

The Library has never made a special drive for funds. The money for its inauguration and maintenance has been voluntarily contributed by some generous philanthropists who realize its value to the community at large. Bishop Kelly, former President of the Extension Society; Mr. Festus Wade, of St. Louis; Mr. Richmond Dean, of Chicago; Mr. Warren Cartier, of Michigan, and certain friends in Cincinnati were those who made the Little Flower Library a reality.

Dedication of the New Dormitory—On Saturday, October 4, took place the solemn dedication of Elet Hall, the new dormitory that crowns the hill overlooking the campus in Avondale. Rt. Rev. Monsignor Buckley, of Springfield, Ohio, took the place of the Archbishop on the occasion. The ceremonies started at 1.30, when a procession of clergy and alumni left the College Library Building and wended its way over to the new building, where the solemn blessing of the exterior took place. The Right Reverend Monsignor and the clergy then entered the building for the blessing of the interior. Solemn benediction in the temporary chapel followed, and then took place the presentation of the new building to the Society by the members of the alumni, who were responsible for its erection. Mr. Walter Schmidt made the speech of presentation, and Father Daniel O'Connell responded in the name of Father Rector and the Society.

Foundation Committee Formed—To raise one million dollars for the needs of the college is the aim of the new Xavier Foundation. This is not to be a public drive or campaign, but a system of private solicitation of funds. By this same means the college has gathered over $200,000 during the past year. Among the new buildings planned are the library, chapel, gymnasium and class room building.

CLEVELAND. *Tertianship. Fire Destroys Barn*—On the night after Thanksgiving, at about eight o'clock, our hay barn was set on fire, probably by a couple of youngsters who were seen there smoking cigarettes. The alarm having been sent in, we all ran down as fast as we could. However, we were too late; the

building was one mighty blaze. Fortunately there was no wind that night, and the local fire department arrived just in time to save the second barn, which was beginning to burn when they played the hose on it. The hay was packed so tightly that it continued to burn for nearly a week. The loss is estimated at six hundred dollars. If Providence had not favored us, it would have been six thousand or more.

John Carroll University. Classical Conference—John Carroll University was represented at the third annual meeting of the Ohio Classical Conference, held at Oberlin College, November 13-15, by Fathers Kleist and Mahowald. According to their reports, about 300 teachers of the Ohio universities, colleges and high schools were present; the same spirit of industry, interest and desire of improvement was manifest as in previous years; the papers were inspirational, and the production of Euripides' Medea and Plautus' Mostellaria were well worth while.

A few days before the meeting Father Mahowald received a letter from Mr. V. D. Hill, of Ohio University, the secretary of the organization. In this letter, among other things, Mr. Hill wrote: "The correspondence I carried on with the presidents of our Catholic schools under your direction brought results in attendance to our meeting last year, which called forth expressions of interest and approval from a very large number of teachers. I had high hopes then that this interest and attendance on the part of teachers from our Catholic schools might be even greater this year. I have just written a brief letter to the same institutions which you suggested my writing last year in order that I may in part make amends for what I have been unable to do earlier."

The hopes expressed in this letter were realized in the case of Catholic colleges and high schools under the care of Sisters, but not in the case of those under the care of men. Two Catholic schools for men were represented: John Carroll University and Dayton University.

DETROIT. *The University. The School Amendment*—As the paramount issue in the fall elections this year, the School Amendment attracted the most widespread attention. Catholics and others interested in parochial and private schools anxiously turned to Michigan as a few years ago they turned to Oregon. What would be the fate of the private and religious schools? A few years ago this same question had been submitted to the voters of this State and had been defeated.

(*Intent and provisions of the proposed amendment*)—The Amendment to the Constitution of the State is worded as follows:

"Section 16. From and after August 1, 1925, all children residing in the State of Michigan, between the ages of seven years and sixteen years, shall attend a public school until they have graduated from the eighth grade."

The effect of this amendment, if passed, would be as one campaign document had it: "To saddle Michigan taxpayers with the expense of educating nearly 125,000 children whose parents are willing to pay for their education themselves." Of this number, over one hundred thousand children attend the Catholic Parochial Schools in the three dioceses of the State.

The Campaign—Great credit is due to the Right Reverend

Bishop of Detroit for the vigorous campaign which he initiated. Neither money nor labor were spared. Two months ago committees were at work in every parish calling upon every parishioner and urging him to register. But the greatest efforts were put forth at the elections. Owing to the wording of the amendment there was danger of many being misled and voting Yes instead of No. To obviate this, sample ballots were printed by the thousands and distributed among the people. Instructions were given in the churches on the proper way of marking the ballots. This was done for several Sundays in October. The people were asked to mark the ballots, which were afterwards collected by the pastor. In spite of the careful instructions given, the tests showed that many made mistakes.

Field Work By Our College Students—To carry this campaign of instructions more effectively into the homes, the Bishop sent a group of young men into the seventy-two parochial and parish high schools of the city, where they held tests in voting for the children in the high schools and upper grammar grades. Twenty-six students of the College of Arts and Sciences of the University of Detroit were selected to do this work. Each student was provided with a letter from the Bishop introducing him to the pastors and explaining the purpose of his mission. In this way over twenty thousand children of the City of Detroit were instructed in the use of the ballot. It was a practical and profitable experience for the students, and they entered into the work with great zeal and earnestness. Each student was obliged to report back to the committee on the results of his work in the schools to which he had been assigned. The Protestants co-operated in a friendly spirit in opposing the amendment.

The Outcome—The joy of the Catholics may be imagined when the returns indicated that the amendment had been defeated by a vote of nearly two to one.

KANSAS. *St. Mary's College. Visits to the Blessed Sacrament*—A very effective plan for increasing the number of visits to the Blessed Sacrament was devised by Father Benoit. Each student received a copy of the following self-explanatory letter, addressed to him personally:

"May I reckon on you as an active member of the S. M. C. 'A VISIT A DAY' Club? ACTIVE members, viz., members not in name merely, make a short visit to the Blessed Sacrament once a day.

"This club never meets, yet it is active. It figures not among student activities in our catalogue and other publications—yet it influences greatly both the material and spiritual welfare of the entire student body.

"If you are willing to make the little sacrifice our membership implies, please sign your name on enclosed card and deposit same in mail box. Names of members will not be made known."

(Signed) .....

To date some two hundred and fifty pledge cards have been turned in. The large and continued increase in the number of visits to the chapel is evidence that the promises are being fulfilled.

Record Number of Communions—During the past month of

November a record number of Communions for any single month since the erection of the Immaculate was distributed. The total reached 7,353. Last May previously held the record with 6,900. Records show that November and May always lead in the number of Communions. It evidences particular devotion on the part of the boys to the Poor Souls and to the Blessed Virgin.

MANKATO. SS. PETER AND PAUL'S CHURCH. *Golden Jubilee Celebration October* 25-28. — The whole celebration came off pretty well as planned according to the program which had been distributed to the people the Sunday before. Friday, October 24, several esteemed guests of Ours, with the special permission of their provincials, arrived for the occasion. From Buffalo, N. Y., came Fr. Peter Leonard, one of the early settlers of SS. Peter and Paul's and the first Jesuit priest of Minnesota, to give the jubilee sermon; from St. Mary's, Kansas, Fr. Dannegger, to act as master of ceremonies, and from Prairie du Chien,, Fr. J. B. Theis, the beloved ex-pastor. On Saturday arrived Fr. Siebauer, a Mankatonian, from Marquette University; Fr. Robert Spirig and Fr. Frank Deglman. Fr. W. Wallace, of St. Louis, represented Rev. Father Provincial. Fr. Rhode arrived Sunday morning in time to be deacon of honor to the bishop. The Rt. Rev. Bishop Heffron came Friday evening about 9.30, and till late at night with Fr. Sommerhauser and Fr. Dannegger, went through all the ceremonies of the next morning.

Saturday morning, October 25, was the great day appointed for the consecration of the church. The ceremonies began at 7 o'clock and lasted till 10.30. Deacon to the bishop was Fr. Leonard; sub-deacon, Fr. Alfred Spirig; assistant priest, Fr. Sommerhauser; master of ceremonies, Fr. Dannegger; deacon inside the church, before the closed doors, Fr. Hegemann; bearers of the relics, Fr. Freisleben, the new pastor of North Mankato, and Fr. Supersaxo. Fr. Wm. Busch, of St. Paul's Seminary, Fr. Siebauer and Fr. Kessel also attended and assisted.

Sunday, October 26.—After the regular Sunday masses, there followed the grand jubilee Pontifical High Mass by the Rt. Rev. P. Heffron, D. D., of Winona, Minn.

In the evening the Golden Jubilee Banquet was held in the parish hall. Over five hundred were present. The speakers traced the history of the parish and the grand work accomplished during the fifty golden years. The bishop was in a happy mood and chatted familiarly.

Monday, October 27.—At 7 a. m. the bishop said mass for the confirmandi. At 8.30 Solemn High Mass *coram Episcopo* was sung by Fr. Leonard. The number of confirmed was 456. On Monday evening at 8 o'clock general parish reunion at Loyola Hall.

Tuesday, at 8 o'clock in the morning, Solemn Requiem Mass was celebrated for the deceased pastors and parishioners. After mass the school children paid a tribute of devotion and gratitude to their beloved pastors in Loyola Hall. Thus ended the great Golden Jubilee celebration of SS. Peter and Paul's Church, Mankato.

MILWAUKEE. MARQUETTE UNIVERSITY. *Lecture Bureau.*— Father Nicolas has an excellent corps of student lecturers and a variety of subjects for his Lecture Bureau. The lectures on The Standard Bearers of Christ, Marquette, Our Lady of Lourdes

and the Mass are most frequently in demand. A new film on St. Xavier, in seven reels, was shown recently before the clergy of the city, and was highly approved. Many of the schools have already made request for a showing of it.

Religious Classes—A remarkable large number of non-Catholic, as well as Jewish students, have requested to attend the religion classes conducted in the university for the Catholic students.

ST. LOUIS. *Arrival of Bishop Van Hoeck.*—Rt. Rev. Louis Van Hoeck, whose visit to this country has been looked forward to for many weeks, finally reached St. Louis on November 17th. His arrival marks the termination of a journey of two months, beginning on September 17th from Calcutta, India.

An informal reception was tendered the Bishop on the following evening by the entire community of St. Louis University. The reception was a homely and a hearty expression of welcome. Fr. Knapp spoke in the name of the scholastics. Very Rev. Fr. Provincial expressed the broader welcome of the entire province and declared that the chief purpose he had in inviting the Bishop was the benefit and inspiration which the province might draw from a personal acquaintance with the distinguished guest.

Rev. Father Provincial dwelt on the genuine missionary spirit among the members of the province. Bishop Van Hoeck, he said, had reason to doubt the existence of that spirit since so few men had left us for the vast field of Patna. For the seeming neglect Fr. Provincial himself assumed all the responsibility. Volunteers were not lacking, but home tasks were tremendous. In his possession were the names of enough men to equip many colleges in India. This remark drew from His Lordship an all-embracing gesture and a solo of applause.

The Bishop made the closing address. Deeply grateful he was for the warm and hearty welcome he had received in America. When his ship was coming into Halifax he had felt very cold. A telegram he had received from Fr. Provincial: "Hearty welcome to America," while he was yet on board, had warmed him up. At Boston, where he landed, even before he left the steamer, the cheery voice of Fr. Michael O'Connor from below bade him welcome to the United States. The whole-hearted hospitality of the fathers of the Md.-N. Y. Province made him realize that he was at home at last, and with his visits in the East, at Cincinnati and in St. Louis, he had forgotten all about the cold.

New St. Louis U. High School—The new Geo. H. Backer high school of the St. Louis University, which lifts its splendid front on Oakland boulevard and extends back to Berthold avenue, was in a half-finished, chaotic condition when the first members of the new community moved in, during the month of July, 1924. There were vast spaces, even a kind of grandeur about the construction; rooms in abundance seemed to invite occupation; yet when one sought the ordinary conveniences, when one asked where a switch led, or looked high and low for a key, one came up against blankness; search as one might, inquire from those who should have known, there was but one answer: "experience and time will tell."

Then began a chopping and scraping, a boring and nailing, a transformation of middle-aged priests and spry scholastics into men of the laboring class. A willingness to carry and haul and

a fixed intention to bring about certain ends accomplish a vast deal. Such was the unity and determination of all who took part in the work that the school threw open its doors about the middle of September.

The building is in the shape of a great letter "I" laid on the ground from north to south; the cross pieces each three stories high, the long bar two stories through its whole length. The facade of the building is highly ornate in the well-known school Tudor type. The front section of the house is the residence of the community with offices and parlors on the first floor. As the refectory and kitchen are on the third floor the house is free from the reek of food, and freight and passenger elevators make them easy of access, both for Ours and the various merchants who have business with the brother cook.

At the southern extremity of the building is found on the first floor the cafeteria, in which six hundred boys can sit down and be attended at once. Joined to this is a kitchen with the dimensions and equipment of a first-class hotel. Above are two stories of lecture, experiment, office and store rooms for biology, chemistry and physics.

In the long bar of the "I" are forty class rooms, each with thirty-two desks. The class rooms are on the east and west sides and between them are the chapel, the gymnasium, the shower room and the library.

The chapel is worthy of special mention, for not only has it the dimensions of a church with seating capacity for eleven hundred, but it is fully equipped with heavy-fumed oak benches, terra cotta stations in grey and ivory, a deep-toned Estes organ, beautiful altar railing and three magnificent Italian marble altars.

The building, up-to-date in every particular, is well provided with natural and artificial light, drinking fountains at convenient places, is well-heated and ventilated, and is of fireproof construction throughout.

Mass of the Holy Ghost.—As the chapel with its imported marble altars and communion railing was the last to be completed the formal opening of the school with the Mass of the Holy Ghost had to be deferred until October 29th. On that occasion His Grace, Most Reverend Archbishop Glennon, honored the school with his presence. The Solemn High Mass coram episcopo was sung by Reverend Father Doran, Superior.

His Grace had graciously consented, as is his wont, to make a "few remarks." He pointed out to the students the great need of true education in "these evil times"; decried the exaggeration of body-training at the expense of the more essential mind and soul-training. He praised, en passant, the bright gleaming beauty of the marble main altar and referred to the snowy whiteness of the life-size crucifixion group thereon as a fitting symbol and reminder of the infinite purity of God.

"Open House."—On November 2nd, the school kept open house for all its friends, particularly for the parents and relatives of the students. About twelve hundred took advantage of the invitation, while close to a thousand were present in the spacious new students' chapel at the Benediction of the Most Blessed Sacrament given at four in the afternoon by Msgr. Tannrath. Unfeigned admiration was apparent in the attitude and manner

of all the visitors, and lavish words of praise for the new school rang out like a constant refrain.

Fr. Wm. Ryan, principal, and Mr. D. J. Keegan, teacher of Physics, have been appointed members of a committee for the re-adjusting of standards in the secondary schools of the State of Missouri.

NEW YORK. *Fordham University. The Fire*—Two alarms, a triple line of hose and a bucket brigade were required to cope with the blaze that gutted the Administration Building on Tuesday evening, December 30th. The first signs of fire were discovered by Father Rankin, who aroused the sleeping occupants of the building, many of whom were visiting priests. Father Rankin then hurried through the smoke to the Sodality Chapel and carried the Blessed Sacrament to safety.

Bravely rushing into the flames that enveloped the Record Room, Father Jessup made a valiant attempt to save scholastic records and other valuable data. As he battered down a door the back draft of flames tore over him, seriously burning his hands and face. Suffering intense pain he was carried to the Fordham Hospital where it was feared at first that he would lose the sight of one of his eyes, but, though painfully burned, there was no permanent injury.

Several of the visiting priests were shut off from escape by the flames, and it was necessary to carry them to safety by means of ladders. A falling timber struck one of the firemen and rendered him unconscious for nearly an hour. Fortunately the Parsifal etchings were removed in safety and the majority of the records were saved, although it will be necessary to retype them.

The Sodality Chapel came through the conflagration unscathed, although the fire raged all about it. None of the art windows were broken. The Alumni Rooms and the Library also escaped the flames. The damage, which was estimated at a very high figure, extended to the record room, the Dean's Office, the offices of the President, the Secretary, the Student Counselor, all in the north wing of the structure. The principal damage was to the roof and cupola, which were badly burned. The building and all equipment were insured.

Professors of Philosophy Meeting—Many vital topics were discussed at the recent Philosophic Conference held at Fordham University during the Christmas holiday week. Rev. Francis M. Connell, prefect general of studies, and the Rev. John X. Pyne read papers indicating the true aim and scope of philosophy as indicated in the "Ratio Studiorum." Concerning the bearing of modern scientific facts and theories as to the ultimate constitution of material beings on the traditional scholastic doctrine of matter and form, Rev. Walter G. Summers, of Georgetown, delivered an interesting paper, entitled, "Hylomorphism and Recent Physical Theories." Rev. J. M. Fox and Rev. E. C. Phillips also rendered reports on important scholastic matter. Father Phillips' report proved most illuminating, as it embodied the salient points of the recent Cosmological Congress called in Rome, October, 1924, by Very Reverend Father General to discuss the mutual relation between the latest scientific research and philosophy.

The conference closed with an election of officers for the coming year. Two Fordham professors were honored by the conference, which chose as executive secretary, Rev. Francis P. LeBuffe, and as a member of the executive committee, Rev. Michael J. Mahony.

The New Seismic Station of Fordham University—An event which has aroused popular, as well as scientific, interest throughout the country was the dedication of the new Seismological Observatory at Fordham University.

The station merits a detailed description by reason of the fact that the building housing the seismographs is one of the few in the world devoted exclusively to this work, and also because of the newly acquired Milne-Shaw instrument which is the third one of this type to be sent to this country.

The building is the gift of William J. Spain, of New York City, and is erected in memory of his son, who was a student of Loyola School and of Fordham, and died during his sophomore year at the University. The building is one story high, 40 feet long by 25 feet deep, and is divided into three rooms. The first is a visitors' observation room, from which the instruments may be viewed through plate-glass windows, without introducing any artificial disturbances which might vitiate the records. The second is the instrument room proper, and the third is a photographic dark room and work shop.

In the instrument room there are two piers sunk to bed rock, one 20 feet deep, the other nearly 30 feet. On the smaller of these piers stands the Wiechert machine, and on the larger the Milne-Shaw. The future development of the station was taken into consideration in the erection of this larger pier, and its dimensions are such as to enable it to accommodate two more seismographs. When these are installed the station will be as adequately equipped as could be desired. The three machines will make possible the determination, not only of the distance of the recorded quake, but also the direction and specific location. The present Milne-Shaw machine records only the north-south component of the earth's motion. Thus the second instrument to be mounted on this same pier will be the same type recording the east-west component; the third will be a Galitzen vertical machine to record this third component of the earth's motion.

Opening of the New Gymnasium—On January 16th the doors of Fordham's newest building were thrown open to the student body. A capacity crowd filled the balconies and the arena. Predominant among the visitors were hosts of alumni, but countless upper classmen and lower classmen gave the atmosphere a true Fordham touch. It looked almost like the Junior Prom, but although there was music, several things were missing.

Boston College, ancient rival of the Maroon, sent its speedy basketball team to New York for the occasion, and later returned to Boston with the short end of the score and the honor of ably assisting Fordham in her dedicatorial exercises.

Alumni Sodality. Thirty Colleges Represented—Thirty colleges are represented in the membership roster of the Fordham Alumni Sodality, according to the annual report of its registrar, Edward P. Gilleran.

Recently the officers of the organization have sought to em-

phasize the fact that it is not intended for Fordham Alumni only. It should be looked upon, rather, as a sodality of Catholic Alumni, located at Fordham. Thus Catholic College men who were members of a sodality in other places, but who now reside in New York, can find a similar society, with the same objects, the same benefits and the same method of operation. All Catholic gentlemen, whether college men or not, are eligible to membership.

While the primary purpose of the organization is to sustain its members in the practise of a Christian life by mutual good example, there is a social and a civic side to its activities. The members meet at Mass at Fordham at nine o'clock on the third Sunday of every month. A breakfast follows, at which some prominent man gives a talk. Within the past few months, a judge has explained the workings of the Children's Court and the parole system, a pure food expert has addressed the members, the editor of an encyclopedia has spoken of the international scope of such a work, and a prominent actor has talked on life behind the scenes. The sodality provides a scholarship each year for some deserving young man.

The membership list contains the names of alumni of seven foreign colleges: St. Servais, Liege, Belgium; St. Laurent, Montreal; Christian Brothers, Ireland; St. Malachy's, Belfast; St. Mary's, Kilkenny; Royal University of Ireland and Waterford College, Ireland.

Graduate School. Father Duane's Lectures—Rev. Father William J. Duane, S. J., President of the University, is lecturing in the Graduate School on "Foundations of Christianity." Father Duane will continue his lectures during the second semester, when he will lecture on "Christianity Established," and "The Divinity of Christ."

School of Journalism—Professor George M. A. Cain, of the School of Journalism, stated in a recent interview, a hope of his that, if realized, would make Fordham's School of Journalism the undisputed premier school of its kind in the country. Mr. Cain said that the realization, that experience in the journalistic field is as important, if not more important, than theoretical training alone, from the editor's viewpoint, has made him hope and in fact plan to take steps whereby his students would receive this practical experience by publishing, themselves, a daily Catholic paper in New York City. The project is an ambitious one, but one that would be of great advantage, not only to the students, but to the University and to the Catholic populace in New York.

Father F. P. LeBuffe's New Work—"Outlines of Pure Jurisprudence," by Rev. Francis P. LeBuffe, S. J., the latest book from the Fordham University Press, has been heralded as one of the most valuable books on Jurisprudence published in the English language. The *New York Law Journal* says of it: "The work is of unique significance, as there is no book in English which suitably outlines the traditional view of jurisprudence." And again, "the favorable reception which this book will meet in law schools and among legal scholars is positive and assured."

Student Counsellor's Success at Fordham—Great success is

crowning the work of the office of the student counsellor at Fordham University, which had its inception last year. The Rev. Ignatius W. Cox, S. J., is the student counsellor.

The work of the student counsellor is to promote the spiritual and temporal welfare of the students. This work is accomplished through spiritual organizations and personal advice on all matters and the perplexities with which college students must contend. The purpose of many of the spiritual organizations is to build up the religion of the students in a practical manner by giving them social work. It is also the aim of this plan to have the students continue their interest in this type of work after their graduation. The Catholic college man should be a leader in all church activities, and it is the belief at Fordham that this enthusiasm must be instilled in the students while at college.

A considerable amount of home missionary work by the students has been accomplished through the efforts of the student counsellor. Fordham students make weekly trips to Randall's Island as catechists. The Institute of Our Lady of Christian Doctrine on Cherry Street, New York City, which does extensive settlement work, receives its voluntary directors of athletics, directors of dramatics and coaches in debating from among the college students at Fordham University. Under the direction of the Salesian Fathers in the Transfiguration Church on Mott Street Fordham students have undertaken an Americanization campaign in Chinatown, and teach, supervise athletics, and instruct the young Chinese in American customs and government and assist them in all their necessities.

The Student Counsellors office has a corps of Boy Scout leaders who are assigned to this work in various parishes throughout the city. The students take their troops on outings regularly and have inter-troop Boy Scout game contests.

In conjunction with this missionary work, an appointment office has been established, which secures positions for the students and for the graduates of the college. When a student makes known his intentions as to the kind of work he shall follow after graduation, he is given the advice he seeks and an effort is made to find him part-time employment in the work of his selection. In this way a student can become acquainted with the work, and if it proves unsatisfactory to him, he has sufficient time to prepare for some other line, or if he intends to continue, secures an intimate knowledge of the work which gives him an advantage after graduation. The student's capabilities are studied, and when the employer makes application to the office for students, men interested in the type of work desired are sent to him. Students interested in all types of work, seeking employment are available at any time. Catholic employers in the Metropolitan District, who have part-time positions for students, are requested to interest themselves in this office and secure the services of the Fordham students.

In general, Father Cox's work is to counsel and direct in spiritual and other matter with the end of smoothing out student difficulties and of advising students in the attainment of work suitable to their capabilities.

Description of the New Library—The subjoined details of the Library, now under construction, have been assembled and pre-

pared by Mr. Emile G. Perrot, the architect.

The new Library Building will be three stories in height, in the Tudor or Collegiate Gothic style, the prototype of which exists in the College Buildings of Cambridge and Oxford, England.

The general plan consists of a main central Reading Room of magnificent proportions, located on the main floor, on each side of which will be located a large Reading Room, separated from the main Reading Room by an arcade. The main entrance of the building will be through a vaulted vestibule of an imposing central tower, located in front of the main Reading Room, or Great Hall, as it will be known, 47 feet high, 36 feet wide and 79 feet long, with open timber ceiling. High mullioned stained glass windows on the two sides of the hall will afford abundant light.

The special feature of this hall will be a large, stained glass memorial window at the east end, depicting an important historic event connected with the Jesuit Order. The interior finish will be in harmony with its dignity, having the side walls for a height of 9 feet covered with antique oak panelling above which the walls will be finished with natural limestone, the open timber ceiling being entirely of antique oak. The readers will be partly screened from view at one end of this great hall by a beautiful oak screen running across the room. This screen will have at its base the Catalog Index Cabinets, the fore part of the hall containing the loan desk, located directly opposite the main entrance.

The main floor of the north wing will be the bound periodical reference reading room, to the rear of which will be the Librarians' main office and general office. To the left of the tower will be a periodical room. The main floor of the south wing will be the special reference reading room with study alcoves. The main stairs to the upper rooms will be to the right of the tower and will communicate with an exhibit hall on the second floor of the right or south wing. This exhibition hall will run the entire length of the wing and will communicate with seminars or small reference libraries for special study. The exhibition hall will contain cases for old manuscripts and other interesting documents.

The second floor of the north wing will be the stack room two stories in height with direct access to the main floor by stairways in the rear. The cataloging department will also be in the rear of the stack room. This cataloging room will communicate directly with the first floor and basement by means of an electric elevator. In the rear of the basement, under the cataloging room, will be the receiving room with direct access to the outside. Under the east end of the Great Hall on the ground level, will be a Circulating Library, equipped for the use of the student body, containing space for 5,000 volumes.

Regis High School. Prize Winners—The following notice was clipped from the *Evening Herald* for November 12, 1924: "The names of the prize winners for the best entrance examinations in Greek at Columbia University were announced today by the Secretary. First prize of $75.00 went to Willis Murphy, and second prize of $60.00 went to George David Brown, both stud-

ents of Regis High School." The third prize was won by a student of Brooklyn College Prep.

Catholic Law Schools Accredited—It is of general Catholic interest to note that four more law schools under Catholic direction have just been admitted to membership in the Association of American Law Schools. This action was taken at its annual meeting held at Chicago. The schools thus accredited are: St. Louis University, Loyola University of Chicago, De Paul University of Chicago and Notre Dame University. Three other Catholic schools had previously been enrolled in its membership; Creighton University of Omaha, Marquette University of Milwaukee and the Catholic University at Washington. The Association is recognized as the foremost standardizing agency of law schools in the United States, and makes the highest requirements for a law degree. All part-time and evening schools had until recently been denied admission into it, but this policy has now been modified so as to include both day and evening classes, provided the evening courses cover a period of four years. At present the Association of American Law Schools includes eighty institutions.

Missionary Jesuits — Inquiries have frequently been heard concerning the numbers of Jesuits now laboring in mission fields; therefore, the following brief summary may be of interest. At the present time there are 2,061 members of the Society actively engaged on the missions. Of these, 1,341 are priests, 261 are scholastics preparing for the priesthood, and the remainder, 459, are Brothers.

Asia claims 1,458 missionaries, far more than half of the total Jesuit force engaged. For example, India alone has 731, while China has 342, Syria 152 and Japan 21; 341 Jesuits are working in far away Africa. In Europe, the Society of Jesus has a missionary corner in Albania, where 33 of her members are toiling. Finally, the Society has assigned 201 laborers to our own American missions, such as Jamaica and Alaska, and among the Indians of the Northwest, and 28 to the island groups of Oceanica. These figures do not include the 40 Americans who are working in the Philippine Islands at Manila and Vigan.

Apostleship of Prayer. A New General Director — Father Calot, after more than thirteen years as delegate director-general of the Apostleship, has been succeeded by Father Joseph Boubée, who takes up this office for the second time. At the same moment the General Director of the Apostleship throughout the world has been separated by the Very Reverend Father General of the Society of Jesus from that of France in particular, with which it has always hitherto been joined. The fact that Père Calot has thus two successors to the work he has so long conducted is a measure of his energy and devotion. During the difficult period of the war he preserved the unity and fostered the growth of our great association. He did much to encourage the Children's Crusade, initiated by Père Bessières, as well as the Apostleship's older devotion of the Consecration of Families.

A Latin Messenger—This is a "Messenger" our readers are not likely to come across. It is published in Toulouse and is

intended for the editors of the fifty-two other "Messengers," forming a link between them and keeping them informed about Apostleship activities in all parts of the world. It is called "The Messenger of the Messengers." The first number contains a notice of our current Apostleship Almanack. There is mention also of the Dutch Monthly Leaflets which are issued in two forms, one being specially adapted to the Child Crusader members of the Apostleship, of whom there are now nearly 10,000 in Holland. We should much like to adopt the same plan, but it will be necessary first that the Children's Crusade in the Apostleship be taken up more widely.

PHILADELPHIA. *St. Joseph's Church. Convert League*—To honor our Lord in the wonderful faith which has been given them a League for converts to the Faith and their friends was formed at Old St. Joseph's Church, Willing's Alley, under the direction of Rev. Arthur S. Hart, S. J. The League meets every month for one hour, and during that time questions embracing the dogmatic, social and moral teachings of the Church will be discussed. The meetings of the League take place on the Second Sunday of the month at four o'clock P. M.

PHILIPPINE ISLANDS. *Ateneo Jottings*—The Philippines is eminently the land of hospitality, and Ateneo Jesuits have found it a real pleasure to welcome some of the Maryknoll Fathers in their occasional visits from China. Fathers Vogel, Toomey, Fletcher, Sweeney, and lastly, Father O'Shea, honored us with short stays, and our only regret was that we could not do more for these "compañeros." Nothing could repay their kindness to us in Hongkong and other places.

Sincerely glad are we, too, to offer hospitality at times to the American Army chaplains here, Father Sliney, Father Levegue, Father Ryan and Father McKenna. The loneliness of a chaplain's life is accentuated by the strange faces and customs and language of hot Luzon, and they seem glad to visit Ateneo on occasional vacation days. Father Sliney is stationed at Camp Stotsenburg, some fifty miles north of here; Fathers Ryan and Levegue at Fort McKinley, near Manila; while Father Edward McKenna, a graduate of St. Francis Xavier, New York, is out at Fort Mills on Corregidor Island, at the entrance of Manila Bay.

To help with the three Sunday Masses at Corregidor, one of our Fathers is forced to take a forty-four hour trip every week. It is a pleasant enough voyage across the Bay, but interferes with class, when, as sometimes happens, one of the College Fathers has to take the assignment. Other regular extra-college occupations of the faculty include daily Mass at St. Paul's Hospital for the Sisters of St. Paul of Chartres, Sunday Masses at the Cathedral, Colegio de San Jose, San Lazaro Leper Hospital, the two Catholic dormitories, of St. Mary's Hall and Nebraska Hall, and at the Parish Church of Tondo. On the first Sunday of every month a Father goes to Cavite Navy Yard for Mass and English sermon.

Father Gustave Caballero has just been appointed chaplain of the two Catholic dormitories for boys, Nebraska Hall and Florida Hall. These two dormitories, together with a third, Santa Rita's, which is under the spiritual direction of the

Techny Fathers, are being conducted by a body of Catholic laymen calling themselves the Philippine Welfare League. Although laboring under a heavy handicap, because of some unfortunate events occurring before they took over the halls, they are succeeding admirably and deserve the highest praise for their efficient and economic work. Mr. Bienvenido Tan, a prominent lawyer, is president of the League, while Mr. Hermenegildo Reyes, a talented young professor of the College of Engineering of the University of the Philippines, is secretary-treasurer.

The collection of slides which have been gathered together with the co-operation of many kind friends, are being used constantly in the churches and schools, hospitals, dormitories and catechism centers of Manila and vicinity. The traditional faith of the mass of the people is shown by the large attendance and rapt attention which greets almost every showing of one of the sacred lectures on the Life of Christ, the Mass, Benediction, or Lourdes.

Reverend Father Rector is treasurer of the Boy Scouts' national movement in the Philippines, and is helping greatly in the extension of the work. Unfortunately, it has been impossible to interest any other Catholic centers in the work, although in non-Catholic spheres it is spreading rapidly, and is, we fear, an occasion for prosletyzing, as some other social works are. Two complete troops were quickly formed among the small boys of the Ateneo, and by their enthusiasm and the inspiring leadership of Father Hutchinson, made such progress that on September 20 they were able to participate in the first public Boy Scout demonstration on the Luneta. Again, on the platform of the Opera House, on the evening of September 30, they performed before a metropolitan gathering that included the Governor General. Troop 5 of the Ateneo is composed almost entirely of the Ateneo choristers, and combining thus sweet-singing ability with scout-lore, are great favorites with all. Another attractive feature of the Scout work is the effort made by the youngsters to imitate their big brothers of the famous Ateneo battalion. On several occasions, such as the onomastic day of Archbishop O'Doherty and the reception in honor of Senate President Quezon and Senator Osmena, the khaki-and-blue-clad Scouts trooped bravely after the blue-and-white cadet corps. Though they did not quite keep in step, they got more applause from the throngs that lined the streets than did the perfect cadence of their big brothers.

A strong impetus has been given this year also to the work of the Knights of the Blessed Sacrament. To quote the *Ateneo Monthly*: "On the feast of St. Matthew, September 21, the clarion call of service to God was sounded and 400 loyal hearts rallied before the sanctum of the Eucharistic Lord and cried: 'We will!'" They have given their word of honor to receive once a week the Body of His Whose joy it is to see His children seeking the Food of the soul. Again the students of the Ateneo have shown their readiness for a sacred cause. After Mass came the sermon of Father Joseph Mulry, bringing words of encouragement and counsel to the votaries of the Sacred Being. He emphasized that as knights, all should promise God

that they are ever ready to defend His Name and all that is His. The local circle of Knights is a *coup de maitre* on the part of Father Edward J. Whalen, and numbers 221 enthusiastic members. It is due to him that they were in a brief time transformed from a mere dream to an active organization, and that the beautiful badges of distinction are now conspicuously and proudly worn by all the Knights.

The months of December and January are very agreeable in Manila. The rainy season is finished, the hot spell not yet begun, and a pleasantly cool breeze available at almost any time. Filipinos would call some of the nights chill, but very few healthy Americans put on any heavy clothing or close any windows even then. It is true that the mosquitoes, which force us to use sleeping-nets for practically the whole year, begin their heavy attack about Christmas time, and make fitful many a night's rest. But apart from this single inconvenience, the climate in these months is delightful and very conducive to hard work, and perhaps that is why the Ateneo machine has hummed away so merrily and efficiently during this time.

December the third was the feast-day of Reverend Father Rector, and the previous afternoon saw a rich "velada" in his honor, with a polyglot program of English, Spanish, Tagalog, Latin, French and German speakers. Unusually fine linguists, indeed, are many of our Filipino boys. I do not mean to imply that any of them have mastered all six of these tongues. But it is no rare thing to meet a lad with an excellent grasp of three languages and a workable smattering of one or two others. Is it any wonder that we say they possess great possibilities?

Traditionally, the Feast of the Immaculate Conception is a glorious day at the school, and the celebration this year was no exception. The Sodalists enthusiastically joined in the preparatory novena, and on the afternoon of the seventh, fed about 400 poor people in the college yard. Solemn High Mass on the morning of the eighth was distinctively a Sodality affair, with the old graduates and present students attending in droves. Then the college caterer served the traditional fine luncheons and dinner; the same old band played its music during all waking hours and then some more; the Alumni and students presented the annual Spanish play in the evening to a packed house, with Scamuzzi, the Italian opera star, favoring with two wonderful numbers; and all the boys admitted the "fiesta" a great success.

The crack Ateneo battalion received a rare compliment when it was invited to attend the annual military maneuvers of the United States Army, Philippine Department, at Fort McKinley, on December 18th, and give an exhibition of its skill. Such recognition from the regular army officials is almost unknown, and no other school in the Islands participated. They performed beautifully, and once again lavish encomiums of praise were showered upon them. Without enumerating the various compliments that have been given to this organization by all classes of distinguished civic and military officials, let us quote a single tribute. Major Ahearn, Inspector General of the Philippine Department, said, on January 28th, after his official and rigorous inspection: "I have never seen a better school battalion

anywhere," and of the student-major, Jose Cinco, he said, "you would find it very hard to get any American boy who could command a battalion any better than this major."

Christmas inspired a charity campaign among the students, and its success and extensiveness may be judged from the result: Some six thousand presents were obtained for distribution among the poor of the city in the week of December 21st. Then on Christmas Eve, the scholastics donned surplices and insisted on substituting for the Sanctuary Society at the wonderful midnight Mass in San Ignacio. Almost every Catholic in the Philippine Islands tries to attend this Mass, in some church or other, and our own church was jammed. The reverence of the congregation, the sweet singing of the choristers, the unwonted hour, the rich edifice itself, brilliantly lit—all tended to make the occasion most inspiring. And the presence on the altar of the fifteen American scholastics, young and stalwart, modestly and reverently with torch or censer in hand kneeling before their Infant King, added a slight bit more to the solemnity.

Reverend Father Rector installed a new Crib in the church this Christmas. He himself made the plan, and with an allied army composed of Señor Fuster, our Spanish artist, for the scenery, Miss Pilapil, a Filipina sculptress, for casting the figures, and Mr. O'Leary, an Irish contractor, directing the Japanese carpenters in the actual construction work, accomplished something really very fine. Apart from the beauty of the work itself, its novelty added to its attractiveness. The usual Christmas "Belen" here which serves the same purpose as the Cribs so common in America, depicts a whole countryside with mountains and rivers and bridges and blacksmith shops and every other imaginable Judaean institution. Sometimes as many as 300 figures are shown, and then, when you examine carefully, a little hut can be described over on the side of the mountain containing the Infant Saviour. The method used in the United States, with the Holy Group large and conspicuous, and all else subordinate, was followed here and was a new idea for Manila people. It seems to have been well liked.

This year a large part of the auditorium was blocked off and converted into a recreation room for the boarders who remained during the Christmas holidays. It was tastefully decorated and well equipped with games and magazines and musical instruments and proved very satisfactory.

A Christmas playlet was staged just before the vacations, and this, with the big annual drama in September, the semi-public and public debates for High School and College, the elocution contest for High School and the oratorical contest for College, provide the boys with opportunities for development in public speaking that are had, I dare say, in very few American schools. In additions, every boy in third and fourth-year High School must attend the weekly session of the High School Debating Society, held during a class period, and every boy in the College, unless specially excused, the weekly session of the Ateneo College Parliament. All this means excellent training for public speaking, and more particularly, a Catholic Lecture

Guild was formed by Father Mulry in December, and now six members are preparing for special Catholic platform work. They hope to speak before the Knights of Columbus and other social and civic organizations.

Proof of the boys' development along this line was had last Sunday in something that happened outside of the College. The drama "She Stoops to Conquer" was staged at the opera house by the members of the "Crusade," a religious and social organization formed last year by a number of Catholic young ladies belonging to Manila's "elite." The play contained some seven male parts, and for everyone of those either an Ateneo student or an Ateneo graduate was chosen, and this without the Ateneo authorities having the slightest to do with the direction of the organization.

Mention must be made of two bountiful gifts of books recently received for our students' Library, one of about six hundred volumes from Fordham University, New York, the other containing one hundred and fifty volumes from Holy Cross College, Worcester. We are deeply indebted for this generosity, which we can never repay.

The Ateneo athletes are more than upholding the reputation of the college with their basketball teams. The Senior and Junior aggregations are doing excellent work, while the little Midgets are simply phenomenal, having beaten every opponent met so far, and without a single rival of their weight on the horizon to give them serious battle. They have practically clinched the title in their division of the National Collegiate Athletic Association, while the Ateneo Seniors, the "Varsity" team are in second place in their division of the same, having already captured the open championship of the Catholic Athletic League. And the Ateneo track team caused a big furore in the Manila press when it developed that one of their members, a third-year High School boy, had broken a world's record in the meet on January 15. The event was the fifty-yard dash, and our boy, Guray, covered the distance in 5 1-5 seconds, breaking the previous world's record by two-fifths of a second.

Many of the Fathers are engaged in spiritual activities about the city, outside of the college. In addition to the many assignments mentioned in the last "Jottings," Father Lynch, who arrived back in November from the Malay Peninsula, where he had given about ten retreats in Penang, Singapore and other important centers, is busy directing the publication of an English page in "La Defensa," the Spanish Catholic daily. Besides he is the chaplain of the Good Shepherd Home, and has recently given a retreat to the nurses of St. Paul's Hospital. Father Shanahan is the chaplain of St. Mary's Hall, Father McNulty, of St. Paul's Hospital; Father Schmitt, of Normal Hall; Father Anguela, of the hugh hospital of San Lazaro, and Father Caballero, besides his duties in the Catholic dormitories for young men, is the chaplain of the Knights of Columbus and the Catholic Women's Federation.

Besides these, Father Schmitt conducted a retreat for the young ladies of the dormitories and the Philippine General Hospital, and every Sunday travels out to the fleet in the harbor and says Mass for the sailors. In the whole naval unit here, containing a battleship, destroyers, submarines and

coalers and supply ships of various kinds, and the Navy Yard itself, there is not a single Catholic chaplain stationed, while there are two Protestant chaplains. Much need there is, evidently, of Father Schmitt's zealous work. Actively assisted by the two Protestant chaplains, Riddle, of the flagship Huron, and Park, of the Black Hawk, he is meeting with great success. These men assist greatly in the collection of the Catholic boys for the Mass, and every Sunday a launch leaves every one of the boats lying in the harbor in time to reach the flagship in time for the Mass. This is said at nine o'clock, with confessions before. The ship's orchestra plays during the Mass, the sailor boys sing, and every Sunday this year there have been a number of Holy Communions.

The old graduates of the Ateneo are showing great loyalty this year, and at the big annual celebration at Santa Ana, on December 14th, two hundred and fifty-four sat down to dinner, a record-breaking number. This is especially satisfactory when it is remembered that many of the Alumni feel like orphans now, since with the Spanish Jesuit gone from the College, they have no more old friends here. Their active board of officers are planning a second big function for the evening of Washington's birthday, with a third and very elaborate celebration for March 15th in honor of Father Francisco Sanchez, S. J., who is completing this year his sixtieth year as a Jesuit. Father Sanchez is known to many generations of Ateneo students, and first began to teach here in the 'seventies. He was the professor of Jose Rizal, the great Filipino hero, and for that reason is very especially liked by all the people.

Christmas Package Day in the Ateneo — That it is more blessed to give than to receive is a lesson we tried to teach Ateneo boys this Christmastide, even though to do so we were forced to run counter to the royal prerogative of every Filipino boy to ask for his "aguinaldo" at this season from any possible victim.

The method we used was a Christmas Package Day for the poor on December 15th, and every boy in the school was made to realize that he was to give "aguinaldo" on that day, instead of receiving it. And most of the boys did so, with many of them extremely generous.

On December 9th, the campaign was begun with a stirring speech by Reverend Father Rector at the Reading of Marks. He impressed deeply upon the boys the poverty of many of Manila's lower class as compared to their own very comfortable lives. This was followed up by a class-to-class campaign with a circular letter describing the details of the work, a committee of student orators and class teachers urging and inspiring. Trunks were placed in each classroom and some rather hectic signs around the school kept the issue in the foreground during the following few days.

The flood of packages on December 15th more than supplied the call. Five thousand prizes were asked for; at a conservative estimate, six thousand were received. Several rooms of the college were requisitioned for storing and classification purposes, and in one of them we had everything from canned sardines to old jewelry and holy pictures and sacks of rice. In

another S. Levy would have been entirely at home with its hats and coats and "camisas dentro" and "camisas de chino."

The classifying was a mountainous task, but with the extremely generous help of some of the student Sodalists, was fiinshed on Friday the 19th for division and distribution among the various centers. On Sunday the 21st most of these places had their Christmas "rifa,' and altogether we managed to help some thirty different Catechismos with more than three thouswe gave considerable help to San Lazaro Hospital, Good Shepherd Home, St. Paul's Hospital, San Juan de Dios Hospital, to the working boys of Ateneo, to the poor of Intramuros and eight other districts, and to a number of individuals in need. Practically every section of the city received a little of this shower of charity, from the high region of Sant Mesa down to Gagalangin near Manila Bay in Tondo, and Santa Ana on the outskirts of the city.

With such great material results attained, we have only to hope that the other and greater goal, the training of the boys to help others, was also reached. We have good reason to be optimistic about this. Whether observing the really remarkable zeal and ingenuity of many of the sodalists in begging and later sorting and distributing the wild assortment of gifts, or the unexpected generosity of some of the boys who might be labelled our "black sheep," or the fine co-operation of the school taken as a whole, we had very good reason for believing that the lesson of Bethlehem was being learned, of sacrificing self to help others. May that noble trait continue and prosper among Ateneo boys.

Excerpt from an editorial published January the 9th, 1925, *in the Manila Times. A Promising Outlook*—After several years of frequent back-biting and recriminations in the Philippines, the spirit of hearty good fellowship and general optimism prevalent among Americans and Filipinos at the Rotary luncheon yesterday came as a distinct relief.

Of the ten speakers called upon, not one failed to emphasize the increasingly prosperous outlook for the islands, and these talks were not merely empty words spoken for the occasion; the very attitude and earnestness of the speakers indicated their firm conviction.

THE MOST SIGNIFICANT utterance of all at yesterday's meeting, however, was not made by a merchant. In outlining the work of the Ateneo, Father Byrne, president of that institution, touched briefly on a subject more vital to the Philippines than even economic development. Indeed, economic development depends in considerable measure on the type of education with which the future leaders of Philippine thought and enterprise are equipped.

Without minimizing the work of the public schools, it is fortunate that a great number of the sons of the most influential families in the islands are being educated in an environment that combines high academic achievement with a healthy moral atmosphere and with the physical and mental discipline provided by military drill. Too much of our education nowadays is lop-sided, and the result is likely to be a lop-sided type of citizen. It is the distinction of the Ateneo, since its rejuvenation under its present head and faculty, that it gives to physical, mental

and moral consideration, their due share of attention, and does so with a thoroughness that will leave a definite impression on future Philippine history.

ROME. *New Buildings for the Gregorian University* — The Roman correspondent of the London *Observer* gives an interesting account of the material changes contemplated for the famous Gregorian University. A new site has been selected, entered from the Piazza Pilotta, near the Biblical Institute and the Oriental Institute, which are also directed and staffed by members of the Society of Jesus. The buildings, now in course of erection, were designed by the well known Roman architect, Sig. Giulio Barluzzi, and "will follow the lines of the great Roman palaces." Ample provision will be made for libraries, physical, chemical and psychological laboratories, for astronmoical and meteorological observatories and for an *Aula Maxima* with a seating capacity of 2,000. "With the completion of these grand designs," writes the *Observer* correspondent, "the Gregorian will become in material equipment what it now is in *status*—the foremost ecclesiastical university." The Gregorian University, takes its name from Pope Gregory XIII, who munificently endowed it in 1582. The great building erected by that Pontiff was confiscated in 1870, and is now in the possession of the Italian Government. Among its famous professors were Blessed Robert Bellarmine, Suarez, De Lugo, Toletus, a Lapide, Pallavicini, Kircher, Boscovich, Perrone, Franzelin, Secchi, Mazzella, and in our own day, Cardinals Billot and Ehrle. Eleven Popes, including Leo XIII and the present Holy Father, have been students at the Gregorian, together with a glorious band of *Beati* and Saints, among them St. Aloysius and St. Berchmans.

SPAIN. *A New Province*—The proclamation on August 5, 1924, of the division of the Spanish province of Toledo into the provinces of Toledo and Andalusia led to an examination of the Atlas of the Society and of the catalogs of the Spanish Assistency.

We learn that from 1815 to 1863 there was but one province in all Spain and Portugal. The province of Aragon was cut out of this August 7, 1863. All the rest was called the Province of Castile. This was divided into the provinces of Castile, Toledo and Portugal July 7, 1880. Just a few years ago the province of Castile was further divided into the provinces of Castile and Leon. Now comes the province of Andalusia. There are now five provinces in Spain and one in Portugal. The Spanish Assistency, which includes the province of Mexico, was further increased a few years ago by the creation of the province of Argentina-Chile.

In the beginning of 1923 the Spanish Assistency had 4,415 members: Aragon, 973; Castile, 1,049; Leon, 574; Toledo, 718; Portugal, 361; Mexico, 336, and Argentina-Chile, 404. This rapid growth is the more remarkable when we consider that between the re-establishment of the Society in Spain in 1815 and the year 1869 the Society was expelled from Spain three times, and that her exile lasted twenty-seven of the fifty-four years between 1815 and 1869.

WESTON. *The New Scholasticate*—The all-absorbing topic

of interest at Fairview is, of course, our new scholasticate. There is not a member of the household who does not watch with interest the phenomenal growth of their future dwelling and await impatiently the date of consummation. Externally it is complete columns, balustrades, stonework, windows, all have received the final touch. The network of scaffolding which hitherto crated the structure, is being demolished. The last of the derricks is being removed, and the cement elevator has lost its usefulness. The noisy steam engines which ran the derricks and cement hoist will follow shortly, and with them will go the bedlam which has made study in the Mansion and Bapst a task of heroic concentration. The building is four stories and towers high above the other buildings on the grounds. A good picture of its shape, size and so forth can be had by imagining St. Andrew's cut in half so as to exclude the easterly portion of the main building and the novices' wing. The main entrance of our future home is in the part corresponding to the House Library at St. Andrew's, and when the rest of the building is finished there will be a twin entrance on the opposite wing. Just now only half of the main portion has been constructed, and the end which marks the limit of our financial capacity is sealed by a great bare stucco wall broken by four windows, one in each story. This wall is in clear view of the road, and, no doubt, has caused strangers no little surprise, since it stands in such marked contrast to the beauty of the other walls. The main entrance, approached by a set of white steps, flanked by towering limestone pillars and crowned by huge urns of the same material, with balustraded porch above and white stonework reaching to the roof, is a dream of architectural beauty. On the other end of the wing the same general decorative effect has been attained, though not so elaborately, for on that end there is no entrance. Girting the entire roof is a white stone balustrade matching well a similar balustrade on the Mansion, an effect no doubt desired by the architect.

Within the house things have not reached the same stage of progress. In the sub-basement the heating plant is practically completed. It is an oil burning system with two huge boilers fed by centrifugal pumps from a concrete sunken tank about 25 feet from the building. The furnaces can burn coal in an emergency, in fact, they will burn coal first, while the work is going on to supply heat to the men engaged throughout the house. The rooms have been partitioned off, and in most of them all but the last flooring has been laid. This will be oak or maple, according to the location. The final plastering has not yet been started since this, like the top flooring, would suffer great damage from the heavy work going on through the house. One stairway reaches from cellar to roof, and another will start to climb soon. The elevator fitted out with a temporary car is doing the work of the departing derricks.

Our building is visible for miles around the country, in fact, it is the only really conspicuous edifice in the section. On a slight elevation its imposing size catches the eye from Sudbury, Nobscot, Prospect Hill and Lincoln. No one doubts now that it will be finished easily by the date of expiration of contract, which is July 1.

WORCESTER. *Holy Cross College. First Friday Adoration*—On the first Friday of October adoration of the Blessed Sacrament continued throughout the day. Students of the Senior class knelt in the sanctuary for half hour intervals to keep vigil before the Blessed Sacrament. Henceforth this will be a regular custom at Holy Cross.

Gifts—In memory of their son, Edward V. Killeen, Jr., who died in the service during the war, Mr. and Mrs. Edward V. Killeen, of Brooklyn, N. Y., have presented $1,000 to the College to found a purse for prizes in chemistry. Edward V. Killeen, Jr., was a member of the class of 1919, Editor of the *Purple*, and a college poet of brilliance. In his memory the *Purple* staff of 1919, in the Silver Jubilee year of the *Purple*, published a book of his verses with a tribute to his merits as a man and as a poet. Mr. and Mrs. Killeen have been constant and generous benefactors of the College.

Three stained glass windows for the new Memorial Chapel were recently donated to the College. One was donated by the Doyle family in memory of the late W. J. Doyle, of Worcester. Another was given by Miss Nora Horan, of Washington, D. C., in memory of the late Rev. Timothy Scanlon, S. J. The third was given by Mr. George Crompton in memory of his father and brother, Charles, ex-'85.

A gift of $1,000 for the new Library was donated by Alice E. Stapleton in memory of Dr. Stapleton, '86.

Five sets of vestments, a humeral veil, a Benediction cope, and stole, made by Romanini, of Italy, were donated by Rev. Michael J. Owens, '89, of St. John's Church, Quincy, for use in the students' chapel.

Improvements—Many changes and additions have improved the college from the standpoint of beauty and utility. The new football stadium can at present accommodate 16,000 people. The old cement stand forms but an insignificant part of the immense south section of the stadium built around it.

Blue prints of the new $350,000 Library are on exhibition in the main corridor of O'Kane. The Library will be built between the O'Kane Building and Beaven Hall.

Plans are being considered for a new gymnasium and club house, to be built in the vicinity of the "Clustering Pines."

Historic "Commencement Porch" is undergoing a change. The steps leading to the porch, which obstructed the view of the Chapel from the top of Linden Lane, have been torn down. Work is under way for a new granite portico, which, when completed, will greatly improve the appearance of the Fenwick Building. The Fenwick Building is the name recently given to that portion of the old North Building. The old Fenwick Hall is now the Senior class room.

The office of the Prefect of Discipline has been almost doubled in size by expansion along the O'Kane corridor. In the study hall section, new desks and steel lockers have been installed. The post-office has been enlarged, and the number of boxes increased. A private office has been partitioned off for Father Wheeler's personal use.

HOME NEWS: On Tuesday, November 18, the blessing of ground took place in preparation for the extension of the old building and the new Community Chapel. The ceremonies were

performed by Reverend Father Rector in the presence of the Community during the noon recreation. From this time on our back lawn has been the scene of constant and various labors, and at present writing as a recompense for the past four months of activity, despite the more than ordinary severe winter, we have two floors of the extension finished and the iron work of the first floor of the new Chapel completed.

The November disputations were held on Friday, November 21, for the Theologians, and Saturday, November 22, for the Philosophers. Those who participated were as follows: In Theology, De Deo Creante, defended by Father J. Murray, and the objectors were Fathers Bowen and McGrory. Father J. Matthews defended De Verbo Incarnato, and the objectors were Father J. Sullivan and Father Vertiz. A paper in Scripture, "The Battle of Antioch," was read by Father J. Shea. "Marriage Trials before Ecclesiastical Courts," a paper in Canon Law, was read by Mr. W. Stearns.

In Philosophy: Mr. C. Mahan defended Ethics, and Messrs. O'Brien and McFadden were the objectors. Mr. J. Fitzgerald defended Natural Theology, and Messrs. Diehl and McKeon were the objectors. Mr. E. Nuttall read a paper in Geology on the "Interior of the Earth."

On Sunday, November 23, Father L. Gallagher gave an interesting illustrated lecture to the assembled Community on his work and experience in Russia. The very fine collection of slides, which Father Gallagher brought with him, and his original and most interesting way of explaining them, made the evening an exceedingly pleasant one for the whole Community.

On Monday, February 2, the Feast of the Purification, Father Edwin Sanders pronounced his last vows. The Community expressed their felicitations to the Reverend Father by a substantial spiritual bouquet, and an entertainment composed of the following: Orchestra, "Processional"; The Royal Vagabond, Friml; Vocal Selection by Mr. J. Smith; "Sword of Ferrara," Glee Club; "The Purification," a poem, Mr. F. X. Peirce; "The Galloper," the Orchestra; Address of Congratulations from the Philosophers, Mr. Barbera; Address of Congratulations from the Theologians, Father D. Daly; "Recessional," "Exaltation March," Riess, Orchestra.

The February disputations were held on Monday, February 16. Those participating were as follows: Theology, Mr. W. McGarry defending De Deo Elevante, and Messrs. Dinneen and H. McCarron objecting. De Verbo Incarnato defended by Mr. J. Tobin, objectors, Messrs. J. Delaney and F. Henfling. A paper on "The Element of Prediction in Old Testament Prophecy" was read by Mr. McDermott. "Religious Pastors," a paper in Canon Law, was read by Mr. S. F. McNamee. In Ecclesiastical History, Mr. H. Martin read a paper on "The Fourth Apostolic Journey of St. Paul."

On Friday, February 20, Bishop Van Hoeck honored the Community with an informal talk on the progress of the mission work in Patna. During the course of the talk, His Lordship brought out the difficulties confronting those engaged in this field of labor, and recommended to our prayers his intention that the work of releasing his flock from the oppression under which they are at present, succeed.

Saturday, March 7, Feast of St. Thomas Aquinas. Solemn High Mass, at which Reverend Father Rector was Celebrant, Father A. F. Kienle was Deacon and Mr. E. B. Rooney was Sub-deacon. In honor of their Patron Saint, the Theologians entertained the Community with an appropriate and interesting academy in the evening. The papers read portrayed the Angelic Doctor not only as a Patron for students on account of his great intellectual talents, but also because of his possession of those two most important virtues, Purity and Humility. His ability as a great preacher, teacher and exemplar was clearly brought out. The preaching ability of this great Saint, the greatest ornament of the Order of Preachers, is proved by the testimony of his contemporaries at the Process of Canonization, and the silent evidence of the large collection of sermons that have come down to us. Upon the enchanting background of the Middle Ages, Thomas, the culminating glory of the Ages of Faith, finds his most appropriate setting in the pulpits of Paris, Milan and Rome, where he addressed with astonishing effectiveness all classes, students, laity, clergy, cardinals and Popes. The majestic simplicity and clarity, the directness and vigor of his style gave great effect to his eloquence, as is proved by the testimony of contemporaries and many affecting incidents. Even at the hour of his Saintly death at Fossanova, he gave a conference on the Canticle of Canticles to close his career of eloquence and then he went to his God. The question, "How to Introduce Aquinas to the Modern Student," was shown by stressing the fact that the life and labors, toils and triumphs, joys and sorrows of this Saint of the thirteenth century have a sympathetic appeal for the students of this, the bustling twentieth century. The usage of the Holy Scriptures and the writings of the Fathers in the sermons of St. Thomas, as preserved in outline in the fourth Opusculum was most interestingly explained.

The complete program was as follows: Orchestra, "Apple Blossoms," Kreisler; St. Thomas, "Praedicator," Mr. J. J. Heenan; Glee Club, "Song of India"; St. Thomas, "Praedicabilis," Mr. J. F. Hurley; Clarinet Duo, Messrs. E. B. Rooney, T. B. Feeney; Prologue of the Golden Legend, Mr. R. Smith and the Glee Club; St. Thomas, "Praedicandus," Mr. E. M. Sullivan; Finale, Slavonic Dance Orchestra.

SUMMER RETREATS

Given by the Fathers of the Vice-Province of Upper Canada, 1924

To Secular Priests	
Alexandria (Dioc.)	130
London	111
North Bay	35
Total	276
To Seminarians	
St. Augustine's, Toronto	140
To Nuns	
Faithful Companions of Jesus:	
2 Retreats	70
Grey Nuns:	
1 Retreat	45
Holy Name:	
1 Retreat	42
Ladies of Loretto:	
1 Retreat	7
Sisters of Mercy:	
1 Retreat	106
Sisters of Notre Dame:	
2 Retreats	73
Sisters of Providence (Kingston):	
1 Retreat	125
Sacred Heart:	
2 Retreats	82
St. Joseph:	
3 Retreats	84
Sisters of Charity	80
Little Sisters of the Poor	35
Loretto	60
Sisters of Mercy	199
Sacred Heart	55
Ursulines	18
Two Retreats to Ours	45
To Students	350
Laymen	209
Women	90
Total	1771

RETREATS

Given by the Fathers of the Maryland-New York Province from January 1 to December 1, 1924

Carmelites:		
Baltimore, Md.	1	22
Roxbury, Mass.	1	19
Cenacle:		
Brighton, Mass.	1	36
Newport, R. I.	1	25
Charity:		
Greensburg, Pa.	2	362
Halifax, N. S.	3	488
Mt. St. Vincent, N. Y.	5	1359
Wellesley Hills, Mass.	1	106
Charity of Nazareth:		
Hyde Park, Mass.	1	43
Leonardtown, Md.	1	60
Newburyport, Mass.	1	35
Charity of Our Lady of Mercy:		
Baltic, Conn.	1	86
Christian Charity:		
Wilkes-Barre, Pa.	2	250
Christian Education:		
Arlington Heights, Mass.	2	47
Daughters of Divine Charity:		
Arrochar, S. I., N. Y.	1	40
Daughters of the Heart of Mary:		
Brooklyn, N. Y.	1	43
Buffalo, N. Y.	1	45
Burlington, Vt.	1	21
Throgg's Neck, N. Y. C.	1	90
Divine Compassion:		
White Plains, N. Y.	1	56
Faithful Companions:		
Fitchburg, Mass.	2	133
Franciscans:		
Buffalo, N. Y.	2	94
Cincinnati, O.	1	76
Glen Riddle, Pa.	2	368
New York City	1	51
Good Shepherd:		
Albany, N. Y.	1	14
Boston, Mass.	1	25
Buffalo, N. Y.	2	80
Georgetown, Wash. D. C.	1	19
Hartford, Conn.	1	13
Newark, N. J.		
Providence, R. I.	1	20
Helpers of Holy Souls:		
Chappaqua, N. Y.	1	25
Holy Child:		
New York City	1	47
Philadelphia, Pa.	1	26
Rosemont, Pa.	1	30
Sharon Hill, Pa.	3	176
Holy Names:		
Albany, N. Y.	1	50
Rome, N. Y.	1	50
To Secular Clergy		
Albany	2	158
Antigonish, N. S.	1	80
Brooklyn	3	525
Buffalo	2	340

Charlottetown, P. E. I.	1	57
Cleveland	2	315
Davenport	1	150
Hartford	2	340
Manchester	2	114
Newark	2	345
New York	3	619
Pittsburgh	2	424
Portland	1	200
Providence	2	215
Rochester	2	188
Scranton	2	285
Springfield	2	365
Syracuse	1	131
Trenton	2	188

To Religious Priests

Franciscan Fathers:		
Seaside Park, N. J.	1	10
Holy Cross Fathers:		
Washington, D. C.	1	8
La Salette:		
Hartford, Conn.	1	35
Missionary Fathers of Sacred Heart:		
Natick, R. I.	1	7

Seminarians

Catholic University, Wash. D. C.	1	55
Chicago, Ill.	1	180
Dunwoodie, N. Y.	1	200
Overbrook, Pa.	1	298
Rochester, N. Y.	1	170
Seton Hall, N. J.	2	69
Holy Cross, Wash., D. C.	1	33

Religious Men

Christian Brothers:		
Ammendale, Md.	1	65
Pocantico Hills, N. Y.	1	45
La Salette:		
Hartford, Conn.	1	7
Marist Brothers:		
Poughkeepsie, N. Y.	2	78
Xaverian Brothers:		
Fortress Monroe, Va.	1	54

Religious Women

Benedictines:		
Bristow, Va.	1	30
Erie, Pa.	1	30
Blessed Sacrament:		
Cornwell, Pa.	1	90
New York City	1	32
St. John's, N. F. L.	1	95
Providence:		
Catonsville, Md.	1	45
Chelsea, Mass.	1	32
Holyoke, Mass.	3	280
Worcester, Mass.	2	62
Reparatrice, Marie:		
New York City	2	36
Sacred Heart:		
Albany, N. Y.	1	155
Boston, Mass.	1	42
Halifax, N. S.	1	51
New York City—		
(Manhattanville)	1	150
(University Ave.)	2	130
Providence, R. I.	2	73
Rochester, N. Y.	1	44
Torresdale, Pa.	1	52
Washington, D. C.	1	9
Sacred Heart of Mary:		
Tarrytown, N. Y.	1	85
St. Dorothy:		
Reading, Pa.	1	10
Richmond, Staten Island	1	27
St. John Baptist:		
Arrochar, Staten Island	2	39
Brentwood, L. I., N. Y.	2	600
Brighton, Mass.	1	118
Cape May, N. J.	4	690
Chatham, N. B.	2	60
Chestnut Hill, Pa.	1	125
Concordia, Kansas	1	135
Framingham, Mass.	2	205
Hamilton, Ont.	1	24
Hartford, Conn.	1	136
Holyoke, Mass.	2	441
McSherrystown, Pa.	1	60
Rochester, N. Y.	4	555
Troy, N. Y.	2	374
St. Joseph of Peace:		
Englewood, N. J.	2	105
St. Martha:		
Antigonish, N. S.	1	57
St. Mary:		
Lockport, N. Y.	2	145
Sorrowful Mother:		
Denville, N. J.	1	30
Ursulines:		
Beacon, N. Y.	1	50
Bedford Park, N. Y.	1	65
Middletown, N. Y.	1	16
New Rochelle, N. Y.	2	72
Phoenicia, N. Y.	1	31
Washington, D. C.	1	15
Wilmington, Del.	2	30
Visitation:		
Frederick, Md.	1	33
Georgetown, Wash. D. C.	1	45
New York City	1	25
Richmond, Va.	1	20
Immaculate Heart:		
Cape May Point, N. J.	1	200
West Chester, Pa.	1	50
Jesus and Mary:		
Highland Mills, N. Y.	1	22
Ladies of Loretto:		
Hamilton, Ont.	1	33
Mercy:		
Baltimore, Md.	1	3

Beatty, Pa.	2	335
Buffalo, N. Y.	2	191
Cresson, Pa.	1	47
East Moriches, N. Y.	2	134
Fall River, Mass.	3	195
Harrisburg, Pa.	1	66
Hartford, Conn.	4	572
Hazelton, Pa.	1	240
Hookset, N. H.	2	275
Manchester, N. H.	1	90
Merion, Pa.	1	85
Milford, Conn.	1	180
Mt. Washington, Md.	1	87
New Bedford, Mass.	1	60
New York City	4	157
Pittsburgh, Pa.	1	100
Plainfield, N. J.	2	173
Portland, Me.	3	338
Providence, R. I.	3	278
Rensselaer, N. Y.	3	250
Rochester, N. Y.	2	120
St. John's, N. F. L.	1	85
Tarrytown, N. Y.	3	123
Wilkes-Barre, Pa.	2	150
Worcester, Mass.	1	40
Mission Helpers:		
Towson, Md.	2	100
Missionary Sisters of the Sacred Heart:		
Chicago, Ill.	1	47
New York City	2	197
Notre Dame:		
Antigonish, N. S.	1	63
Boston, Mass.	1	80
Cambridge, Mass.	1	55
Charlottetown, P. E. I.	1	54
Chicopee, Mass.	1	39
Fort Lee, N. J.	1	145
Lawrence, Mass.	1	51
Lowell, Mass.	1	94
Philadelphia, Pa.	1	60
Waltham, Mass.	1	135
Washington, D. C.	1	96
Worcester, Mass.	2	191
Poor Clares:		
Philadelphia, Pa.	1	17
Precious Blood:		
Manchester, N. H.	2	61
Presentation:		
Fitchburg, Mass.	2	120
Green Ridge, Staten I.	1	33
Newburgh, N. Y.	2	76
Wheeling, W. Va.	1	55
Wytheville, Va.	1	20
Laymen		
Chicopee, Mass.	1	31
Emmitsburg, Md.	2	311
Georgetown College, Washington, D. C.	1	90
Keyser Island	1	23
Loretto, Pa.	1	50
Fordham Univ. Alumni	1	12
Mt. Manresa, Fort Wadsworth, Staten Island	40	1658
Univ. Pennsylvania, Doctors and Medical Students	1	110
Rochester, N. Y.	1	73
Holy Cross College	1	120
St. Andrew's	34	36
Springfield	1	30

SECULAR LADIES AND PUPILS

Cenacle:		
Brighton, Mass., Ladies and Girls	7	464
Lake Ronkonkoma, L. I., N. Y., Ladies	3	105
Newport, R. I., Ladies and Girls, etc	7	278
New York City, Ladies and Girls, etc	16	1341
Charity:		
Baltic, Conn., High School Girls	1	86
Convent Station, N. J., Academy and College Girls	2	355
Halifax, N. S., Nurses	1	29
Lexington, Ky., Pupils	1	115
Louisville, Ky., Pupils	1	225
Nanuet, N. Y., Children	1	500
Nazareth, Ky., Pupils	1	102
New Brunswick, N. J., Nurses	1	50
Mt. St. Vincent, N. Y. C., Academy and College Girls	2	540
Westchester, N. Y. C., Pupils	1	248
New York City, High School Girls	1	220
Wellesley Hills, Mass., Teachers and Pupils	2	385
Christian Education:		
Arlington Heights, Mass., High School Girls	1	84
Faithful Companions:		
Fitchburg, Mass., Ladies and Pupils	2	181

Franciscans:		
Highland Falls, N. Y., Teachers and Pupils	2	240
Peekskill, N. Y., Children	1	1000
Philadelphia, Pa., Nurses	2	70
Good Shepherd:		
Buffalo, N. Y., Children	1	110
Carthage, O., Magdalens	1	40
Newark, N. J., Magdalens	1	32
Norristown, Pa., Children	1	80
Washington, D. C., Inmates	1	90
Holy Child:		
New York City, Alumnae Sodality	1	73
Philadelphia, Pa., Alumnae	1	70
Rosemont, Pa., Ladies	1	46
Sharon Hill, Pa., Pupils	1	110
Suffern, N. Y., Ladies	1	60
Holy Names:		
Albany, N. Y., High School Girls	1	160
Immaculate Heart:		
Immaculata, Pa., Alumnae	1	100
Jesus and Mary:		
Highland Mills, N. Y., Pupils	1	30
Little Sisters of the Poor:		
New York City, Old People	1	215
Mercy:		
Albany, N. Y., Nurses	1	90
Cresson, Pa., Ladies	1	97
Milford, Conn., Ladies and Academy Girls	3	364
Portland, Me., Academy Girls	1	70
Notre Dame:		
Boston, Mass., College Girls	1	160
Fort Lee, N. J., Pupils	1	116
Lowell, Mass., Pupils	1	208
Philadelphia, Pa., Christian Mothers	1	105
Roxbury, Mass., Alumnae	1	140
Washington, D. C., College Girls	1	325
Providence:		
Washington, D. C., Pupils	1	55
Reparation:		
New York City, Friendless Women	1	72
Reparatrice, Marie:		
New York City, Ladies and Working Girls	3	165
Sacred Heart:		
Albany, N. Y., Teachers	1	115
Boston, Mass., Children of Mary	1	200
Halifax, N. S., Children of Mary and Pupils	2	175
New York City (Manhattanville), Ladies and St. Ann's Sodality	2	307
Philadelphia, Pa., Alumnae	1	130
Providence, R. I., Teachers, etc	2	130
Rochester, N. Y., Girls	1	96
Torresdale, Pa., Barat Society and Pupils	2	350
St. Joseph:		
Albany, N. Y., Pupils	1	90
Buffalo, N. Y., Alumnae and Pupils	2	330
Chestnut Hill, Pa., Alumnae	1	250
Chicopee, Mass., Teachers	1	63
Elmira, N. Y., Nurses	1	56
Ursulines:		
Bedford Park, New York City, Pupils	1	400
New York City (University Ave.), Ladies, Pupils and Children	5	468

Frederick, Md., Pupils	1	70
Richmond, Va., Pupils	1	60
Antigonish, Teachers	1	20
Philadelphia, Pa., Teachers	1	91
Providence, R. I., Nurses	1	100
Sterling, N. J., Ladies	1	30

SUMMARY OF RETREATS

	Retreats	Retreatants
Priests, Secular	35	5061
Priests, Regulars	4	60
Religious Men	6	249
Religious Women	203	16867
Laymen	51	2532
Secular Ladies and Pupils	117	13172
Students in Colleges and High Schools, etc	21	12203
Seminarians	8	1005
Private	34	36
Total	479	51185

RETREATS TO STUDENTS IN COLLEGES AND HIGH SCHOOLS—MD.-N. Y. PROVINCE, 1924

Baltimore, College		112
High School		412
Brooklyn College		698
Boston College		1040
High School		1359
Buffalo College		365
High School		638
Georgetown College		633
Preparatory School		94
Jersey City, St. Peter's College		740
New York, Fordham College		901
" High School		480
Loyola School		45
Regis High School		675
Xavier High School		920
Philadelphia, College		133
High School		574
Washington, Gonzaga College		261
Worcester, Holy Cross College		1073
Visitation:		
Seton Hall	2	1050

FATHER JOSEPH MICHAEL WOODS

On May 7 of the current year, just three months before the jubilee of his entrance into the Society, August 6, 1875, Father Joseph Michael Woods was called by God to his reward. As editor of THE WOODSTOCK LETTERS he walked faithfully in the footsteps of his great predecessor Father Samuel Frisbee, whom he succeeded in 1907. THE LETTERS while being a faithful record of the Society's activity in the United States, continued its international character. Both interests were attractions, but he did not allow the lure of foreign news to make him forgetful that his magazine was also the "Imago Societatis Americanæ". This was a matter of great importance in Father's mind. He had a genuine sense of what made for interest and value in the life of the Society. Every new movement or every new direction given to an old movement claimed his attention and he at once got in touch with those who were at the head of such activities. He must have written thousands of letters himself or have urged others to write to all countries for articles or sketches. So THE LETTERS in his time were a "Home and Foreign Review of Jesuitica." Nothing that referred directly or indirectly to the Society was deemed unfit for THE LETTERS. Father Woods had wonderful assistants and he gave them due credit. He allowed them initiative and never held them down when new editorial flights seemed commendable. Having a fund of genial patience he chose his writers and jogged them on till the promised article was in his hands;

and his gratitude, always expressed in a personal letter, was so sincere and encouraging that many who had never met him, came to find it a real pleasure to assist him by regular contributions.

Father Woods taught Ecclesiastical History in Woodstock for twenty-six years. During these years, too, he found opportunity to give hundreds of retreats to religious of both sexes, to priests and laity, in cities, towns and hamlets of our Eastern States. Of this work of genuine unselfish zeal more will be said in the obituary notice of our revered Editor, which we hope will be ready for our next issue.

As Father Woods during his last years often suffered intensly from angina pectoris, he had the habit of making his daily Communion at Mass also his Viaticum. When death came he was ready. He was giving a retreat to his favorite orphan children in Philadelphia when stricken with his fatal illness; God gave him several hours of immediate preparation; he sacrificed everything to God's will; he died praying and suffering and resigned, united with our Lord Whom he had received about an hour before his death, Whom he loved and toiled for, as a dear Master and Redeemer during life, Whom he took with him up to the gates of eternity, his Companion, his Food, his Peace, his Reward, his Love.

We commend our dear Father's soul to the prayers of all our readers. He died May 7, 1925 at St. Joseph's Hospital, Philadelphia.

May he rest in peace.